Can We Expect . . .

A WORLD-WIDE REVIVAL?

. . . PAUL W. ROOD . . .

Paul W. Flood
Phil. 4:19

Can We Expect A World-Wide Revival?

by PAUL W. ROOD, D.D.
President, World's Christian Fundamentals Association
Author, "Let the Fire Fall," "The Heavenly Home," etc.

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THIS VOLUME OF SERMONS IS DEDICATED TO OUR FIVE CHILDREN: PAUL WOODROW LYMAN, RODNEY WILBUR STANLEY, BONEVIEVE FLORENCE, DONALD BRYAN AND PAULINE WINEFRED BEULAH, WHO ALL HAVE EXPERIENCED THE MIRACLE OF REGENERATION AND LOVE THE LORD JESUS CHRIST AND PRAY FOR THEIR FATHER AS HE GOES UP AND DOWN THE LAND SEEKING TO STIR THE HEARTS OF GOD'S PEOPLE AND WIN THE LOST FOR OUR WONDERFUL LORD AND SAVIOR JESUS CHRIST

PREFACE

When a preacher has heard the question: "Is that sermon in print?" several times, he commences to give prayerful consideration to the matter of allowing a selection of sermons to be printed in a book.

When he is conscious of the fact that the Lord has given him a message for his generation he is anxious that as many as possible shall be reached by that message.

"It seemed good to the Holy Ghost and to us" that the messages contained in this book should be sent forth with the prayer that many Christians shall be enabled to "possess their possessions" in Christ and live triumphantly and labor effectively for our blessed Lord.

These sermons are printed substantially as they were delivered on the public platform and no effort has been made to convert them into literary essays. It has pleased the Lord to bless them to the awakening of the slumbering and to the quickening of God's people in general as they were preached in conferences and campaigns and it is the earnest desire of the preacher that this book shall be used of the Holy Spirit to bring glory to God and blessing to His people and stir every reader to do his or her part that the world may be evangelized in a decade!

Paul W. Rood

President, World's Christian Fundamentals Association
Glendale, Calif.

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I

CAN WE EXPECT A WORLD-WIDE REVIVAL?

Preached in the Moody Memorial Church
Chicago, Ill.

I

CAN WE EXPECT A WORLD-WIDE REVIVAL?

During my school days in Chicago I spent so much time in the Moody Church and in the Moody Bible Institute that I have ever since been classifying myself as a by-product of this church and Institute. Whatever passion there is in my heart for souls, I owe, under God, to Dr. A. C. Dixon, who was at that time pastor. I do not think there is any other single man who has influenced my ministry to the same extent.

Your prayerful attention is requested to the reading of God's Word as it is found in II Chron. 7:13-14: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." And in Psalm 85:6 we read: "Wilt thou not revive us again: that thy people may rejoice in thee?"

Some time ago it was my privilege to spend a week together with my family in the Yosemite Valley, one of

the most wonderful places I have ever seen. I was impressed with the Bridal Veil Falls, which sways hither and thither in the summer breeze and at sunset reflects all the colors of the rainbow. To see Mirror Lake at sunrise when the surrounding hills are mirrored in its water is a never-to-be-forgotten sight. The thing that stands out, in my memory, however, is the Fire Fall that occurs every evening at nine o'clock. There is perfect stillness at Camp Curry and throughout the Valley. Every eye is turned toward Glacier Point where a fire is burning. Suddenly the stillness is broken when the announcer at Camp Curry cries out, "Hello, Glacier." After a moment of silence, the man on top of the Glacier calls back, "Hello, Camp Curry." Then the announcer calls out, "Let the fire fall." The fire is pushed over the top of the glacier and resembles an illuminated waterfall. There is absolute silence throughout the Camp. Everyone seems to be deeply impressed by the wonderful sight. Somehow, as I went to our living quarters the cry of my heart was, "O Lord, let the fire fall upon me, upon my church, and upon all of God's people throughout the world," and that is my heart prayer now.

At one of the annual meetings of the World's Christian Fundamentals Association the committee on resolutions called our attention to the fact that periodic revivals have been God's usual method of reaching the world in times of declension. The resolution went on to say that in the sixteenth century there was a great revival called the Reformation, in the seventeenth century the Puritanic Revival; in the eighteenth century the revivals under Wesley and Whitefield; and in the nineteenth century the great revivals under Charles

Finney and Dwight L. Moody. The twentieth century is far along the way, and as yet we have seen no great revival. The resolution closed with this cry: "How long, O Lord, how long?"

The first question is, *What is a Revival?* To revive means to restore, to bring into action after suspension. A revival must begin with God's people. Life that is dormant must be revived. The unconverted are dead in trespasses and sin, and they need to be resurrected. When God's people are revived, then the stones that hinder are removed and the Lord gets a chance to say, "Lazarus, come forth," and the dead are resurrected.

We discover what is meant by a revival when we study the history of God's people. In the Old Testament we read about great reformations and spiritual movements that may be called revivals. There was a great revival in the days of Ezra and Nehemiah. The Word of God was read and expounded and conviction of sin came upon the people and they wept bitterly, so that the leaders had to go to them with a ministry of comfort, telling them that the joy of the Lord was their strength. Oh, that we may have an experience like that in America!

There was a great revival on the Day of Pentecost when three thousand souls were born into the kingdom of God. That revival had been preceded by ten days of prayer. The Apostle Paul was a revivalist, and wherever he went the revival fires commenced to burn. There have been great revivals at various times in the history of the church. The most recent ones have been revivals in Wales, Korea, and on the Ivory Coast in Africa. This last revival broke out during the war.

God used William Harris in a mighty way. He had only one message. It was a message of repentance. In three months, a hundred thousand souls had come to God. Harris admonished the people to build churches and to secure Bibles and to wait for the coming of the white man who could teach them the Word of God more perfectly. A representative from England went to the Ivory Coast after the war. He arrived at this destination at midnight and found the church filled at that hour. In the light of a candle he stood and preached to the people who had gathered. William Harris had disappeared, and at last a delegation found him living in a hut. The man of God looked at his visitors and repeated to them again and again the words of Paul: "This I say unto you, brethren, the time is short." He handed his Bible over to them and asked them to read it for themselves. This truth grips my soul and stirs my heart. The time is short! When God's people realize that the time is short and bestir themselves to pray and labor for the salvation of the lost, then we are in the midst of a revival.

The second question that we must face is, *Do we need such a revival?* Charles Finney, who understood the philosophy of revival, said that whenever any of the following conditions prevails there is need of a revival: first, when there is a lack of brotherly love; second, when there is worldliness in the church; and third, when sinners are indifferent and unconcerned. Surely all of these conditions prevail in the day in which we live. Oh, how we need a revival! As we look about us and consider the home life of the nation,

we remember that there was a time when the sanctity of marriage was strong. Today there is one divorce for every six marriages. Twenty-five thousand women are living on alimony in Los Angeles. The family is the basis of civilization. Present-day conditions are threatening the social fabric of the nation. Eighty per cent of the delinquent children come from homes that have been broken up by divorce. When we remember that there was a time when there was a family altar in every Christian home and that now this is the exception rather than the rule, we realize the need of a revival that will restore the broken-down family altar and give us homes where Jesus is loved and the hymns of the church are sung and God is worshiped and the children pray.

The conditions within the church indicate that a revival is our only hope. Sixty-five million people in this country are outside of the church. Ten million children never go to Sunday school. Fourteen million young people never enter a church. The church is not coping with the situation. It has in many instances a name to live but is dead. Supernatural Christianity is spurned. The Bible is rejected, and Christ is wounded in the house of His friends. We are in the midst of a great apostasy. General Booth once said that he feared that the time would come when there would be a preaching of religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell. His prophecy has been fulfilled. The church has settled on the sandbanks of worldliness, and only a tidal wave of revival will bring it out into the deep.

When we look at national conditions and see how the Lord's Day is desecrated and lawlessness prevails, our hearts cry out for a nation-wide revival. National leaders are concerned about conditions. William Jennings Bryan was stirred about the national need of revival, and if he had lived he would have visited every great educational center in the country to call the young people back to God, back to the Bible, back to positions that had been forsaken. Our nation must have a revival or judgment must come upon it because of our national sins.

Look at the world conditions. Twelve hundred million souls are yet unevangelized. Two-thirds of the population of the world has not yet been reached with the gospel. A hundred thousand heathen going into eternity every day! Oh, for a revival that will arouse the church speedily to bring the gospel to the regions beyond and to evangelize the world!

Can we have a revival? is the third question. Some Christian leaders are saying that the days of revivals are over. We recognize the force of the arguments presented. There is no question at all in my mind but that we are facing the most solemn period of world history in the present hour. This situation is a challenge to God's people. God has not changed, the Holy Spirit is still in the world performing His office work, and the gospel is still the power of God unto salvation. Wesley's, Finney's, and Moody's God is your God and my God. The only question is, Will we meet the conditions and pay the price of a revival? God's people can have a revival whenever they are willing to pay the price.

Our next question is, *How can we secure a revival?* First of all, we must confess sin. Are we willing to confess our sins of omission and commission? Are we willing to confess our carelessness, our pride, bitterness, jealousy and criticism? God is looking for broken men. During my seminary days, I spent the Christmas vacation in a country church in Minnesota. After the first service, the officers of the church said that they believed that God wanted to give us a revival. There were two men, however, in the church who refused to speak to each other. We went to see these men and, after weeping and praying together, they got up and put their arms around each other and asked one another for forgiveness. In the watchnight service they sat together, and in the testimony-meeting one of them got up and gave the following testimony. "You know about my bitterness toward my brother. I want you to know that it was my fault that we quarreled. God has forgiven us, and we have forgiven each other. Now I am asking you to forgive me for sinning against the church." The other brother arose and said, "Everything that my brother has said is true except the part about it being his fault that we quarreled. It was my fault." The audience was in tears. That night a revival began that continued for many weeks. When sin is confessed and forsaken, the revival has begun.

A revival comes in answer to prayer. Every revival has been preceded by prayer. Oh, how we need men and women who know how to pray! Every man that God has used has been a man of prayer. Prayer is the greatest power on earth. Hudson Taylor prayed,

and the China Mission was born. Brainerd prayed, and the Indians were evangelized. Hyde prayed, and a revival came to India. Susanna Wesley prayed, and the Methodist Church was born. I remember a wonderful day of prayer in a church that I served. After the saints had spent the day in intercession, the church was crowded in the evening and the atmosphere was surcharged with the presence and power of God. A hundred and seventy-five souls came to the Lord after that day of prayer. If God's people will pray, the revival will come!

We must be filled and energized by the Holy Spirit. It was after being filled with the Holy Spirit that Moody became the means in God's hands of winning a million souls for the Lord. We need an experience, sane and wholesome, that will give us cool heads and hot hearts. If we Christians will surrender ourselves completely to God, the revival will come.

We must have a passion for souls. Jesus wept over Jerusalem. Did you ever weep over your city? One day Moody was out with a friend for a buggy ride. Suddenly he stopped the horses, and with tears streaming down his cheeks, he cried out, "O God, stir the cities of America once more!" I would like to bring a challenge to you. Will you members of this church respond to the call that comes from God and dedicate your life anew to the work of winning undying souls for the Lord? One day Moody said to a friend of his, "God is looking for someone whom He can intrust with more power than He has yet given to any living man." Someone has said if there should arise one utterly believing man, the history of the

world might be changed. Will you be that man? You remember the words that changed the life of D. L. Moody. The young shoe clerk heard someone say, "The world has yet to see what God can do through one man that is entirely surrendered to Him." Oh, that every member in this church might be entirely surrendered to God. A revival could start here today that would shake the city of Chicago if all of us would pay the price.

Our last question is, *What would be the result of such a revival?* First of all, there will be the conviction of sin. There is a lack of a sense of sin in our day. The modern man, someone has said, is not concerned about his sin and still less about the consequences of sin. There must be such reality in the lives of Christians that men will take knowledge of us that we have been with Christ and learned of Him. Our very presence should bring conviction of sin to those with whom we come in contact. The Holy Spirit works through the Word and through believers. The next result of the revival will be joy. Revival times are joyful times. There is nothing on earth that makes Christians so happy as to see sinners come to God.

A revival will bring us new resources. The world is looking for a new Moody. There may be some one who will become Moody's successor if he will yield his life entirely to God. A revival will produce the missionaries and Christian workers needed to quickly evangelize the world.

The Lord's return will be hastened by the coming of a revival. Some day the last person needed to complete the bridal company will be saved. Let us hasten the coming of the Lord by meeting the condi-

tions for a genuine revival. Will you pray for a God-given, Heaven-sent revival in the body of Christ throughout the world? Will you say: "Lord, send a revival and let it begin with me"?

II

CAN THE WORLD BE EVANGELIZED IN A DECADE?

Delivered at the Annual Rally of the Christian Business Men's Committee in the Civic Opera House of Chicago, Illinois

II

CAN THE WORLD BE EVANGELIZED IN A DECADE?

We are living in the most important and critical hour of world history. This is no occasion for triviality. This is a time to consider matters of national and international significance; issues that touch heaven, earth, and hell; yea, issues that relate to time and eternity.

The text is found in the Gospel according to Matthew (the twenty-eighth chapter, verses 18, 19, 20): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The theme, "Can the World Be Evangelized in a Decade?" presents a challenge and a program. Today is the time to present that challenge and to launch that program.

Our theme has been suggested by the watchword adopted by the Student Volunteer Missionary Move-

ment in the year 1888. "The Evangelization of the World in This Generation" was indeed a startling presentation of the responsibility of the church to give every individual in the world an opportunity to know Christ, and do it within one generation.

The time has come to streamline this watchword and make it fit in with the tempo of this new era. If the world could have been evangelized in a generation fifty years ago, it can be evangelized in a decade in this era of rapid transportation and marvelous means of communication that enables us to reach the whole world quickly and effectively. Modern inventions enable us to accomplish more in ten years now than could possibly be accomplished in thirty-three years in previous generations. The Bible has been translated into nearly one thousand languages. "The fields are white already to harvest." "The harvest is truly plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Sometime a movement must be started to bring the gospel to the whole world and give every man, woman, and child at least one opportunity to accept Christ as personal Savior. This is the time to start that movement. God's hour has struck; Christ has set before us an open door, and He wants us to recognize the desperate need of this prodigal world; He wants us to recognize our tremendous responsibility to the lost. He wants us to understand God's program of world evangelization, and He wants to give us a world vision and such a compassion for the lost that we will give ourselves unreservedly, enthusiastically, and sacrificially to the task of winning lost souls.

First of all, we must understand the message of the Great Commission. There are at least five great doctrinal implications in the missionary manifesto of our blessed Lord. The Trinity of the God-head is clearly revealed. God is one; He subsists in a personality that is threefold. The triune God created this world: "In the beginning God created the heaven and the earth" (Gen. 1:1). "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3). In these passages it is clearly revealed that God the Father, God the Son, and God the Holy Spirit were active in the creation.

The triune God created man: "Let us make man in our image, after our likeness" (Gen. 1:26). The triune God is active in the salvation of a soul: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Except a man be born of water and the Spirit he cannot enter the kingdom of God" (John 3:5).

The three Persons in the Trinity are mentioned in the baptismal formula found in Matt. 28:19 and in the apostolic benediction found in II Cor. 13:14. Consequently we are Trinitarians and not Unitarians.

The doctrine of the deity of Christ is plainly stated in the Great Commission. It was the resurrected and glorified Christ Who gave this manifesto and Who declares that He is in possession of divine attributes: "All power is given unto me in heaven and in earth."

Christ is not merely a great teacher and leader to be placed alongside of Confucius and Buddha. He is God manifest in the flesh. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Sun of Righteousness, the Alpha and the Omega, and the Fairest of Ten Thousand. We love Him and adore Him. We worship Him because He is our Lord and our God.

Our text teaches us that the church has a divine commission. Christ is not giving us good advice; He is issuing a command. Our marching orders are found in the Great Commission. We are not here to reform the world, but we are to evangelize the world. This is our supreme task. It is when we carry out the command of our divine Lord that we have the smile and approval of high heaven.

The second advent of our Lord is suggested by the manifesto in the expression, "consummation of the age." It suggests to the Bible student the fact that this age will reach its climax in the personal, visible return of our glorious Lord. This great truth is a tremendous incentive to zeal and earnestness in bringing the gospel to the whole world, and this truth gives us an adequate philosophy of life and enables us to be optimistic in a world of pessimism.

The basic doctrine of the Great Commission is suggested by Mark 16:15. We read, "Go ye into all the world and preach the gospel to every creature." The gospel is defined by Paul in I Cor. 15:1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye

have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

The gospel is the good news that Christ died for our sins and that He arose again the third day. Our message to the world is that God was in Christ reconciling the world unto Himself. Our message is that Jesus took our place and died in our stead and suffered what we were worthy of suffering, and that "There is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." There is no hope for man apart from the shed blood of Christ and His finished work accomplished for us on Calvary's cross. There is hope for every man who turns to Him in repentance and faith.

In the second place, we note the scope of the Great Commission. We are to go to "all nations" and to "all the world" and preach the gospel to "every creature." We are to begin in Jerusalem, which, to us, is the city or community in which we live. We are to bring the gospel to all Judea, which to us is the nation of which we are a part. We are to go to Samaria, which to us is neighboring countries, and to "the uttermost part of the earth," which means that we must not be provincial and narrow and circumscribed in our outlook. We must consider that the whole world is our parish. Christ is on a march around the world. If we are to follow Him we shall have to belt the globe through our presence or prayers and gifts.

We must begin in our own country. We must recog-

nize that this nation is a pagan country. Certainly it is not a Christian nation. Our nation has been a theistic nation. We have recognized God and we have placed "In God we Trust" upon our coins. We have a national day of Thanksgiving to God. We celebrate this day, speaking by and large, by watching twenty-two men battle over an oval pigskin and by partaking of a bountiful feast. We are no longer a God-fearing nation. The outstanding characteristic of this age is a lost God-consciousness. God has been forgotten. Men are not concerned about their personal responsibility to God. Men are not thinking about eternity. The text that this nation needs to hear is found in Ps. 9:17: "The wicked shall be turned into hell, and all the nations that forget God."

Whatever our country has been in the past, today it is a pagan country. Let me prove it to you. Stand on the most prominent corner of your city tomorrow morning and ask the first ten people who pass, "What does it mean to be a Christian?" Nine out of the ten will tell you that it means to be a good citizen, to be decent, honest, and respectable, to be confirmed, baptized, and to join the church, or to join a service club.

But what *does* it mean to be a Christian? It means to have a mind through which Christ thinks, a heart through which Christ loves, and a hand through which Christ helps. It means to believe what Christ believes and to hate what Christ hates and to love what Christ loves. It means to have experienced the stupendous miracle of regeneration whereby we become partakers of the divine nature. It means to pass from the realm of death to the realm of life. It means to be a new creation in Christ Jesus. A nation wherein ninety per

cent of the people do not know the meaning of Christianity is a pagan nation. This nation must be evangelized just as the nations in the regions beyond.

We are told that there are eight hundred closed churches in New England, and that among the seven thousand ordained ministers of that area only one thousand believe in an authoritative, infallible Bible and in the deity and the atonement of Christ. We are told that there are ten thousand villages in America without a church and that there are thirty thousand villages without a resident pastor.

The city problem in our land should cause us concern. Los Angeles has one million people untouched by any sort of religious influence. New York has four million people who are unchurched. Pittsburgh, 250,000; Cleveland, 400,000; St. Louis, 300,000; Minneapolis, 300,000; Seattle, 250,000; San Francisco, 425,000. In San Francisco, only five per cent of the population belong to Protestant churches. The cities of the land must be evangelized, and a Christian business men's committee ought to be formed in every city in the nation. An aggressive campaign should be planned in every city to reach every individual by means of radio, tent campaigns, open air services, and personal work, as well as through the regular services of the churches.

There are thirteen million Negroes in America. Seven million of them are unchurched. There are 350,000 Jews in Chicago. Not more than 250 of them are known to be Christians. There are 750,000 children in Chicago and 27 million in the nation unevangelized. The childhood of the nation provides our

greatest opportunity. This field is white unto harvest. The children must be reached and won for Christ if our nation is to be spared from complete debacle. Only eight per cent of the people of our nation attend services on Sunday morning and two per cent Sunday evenings. About forty per cent of the American people are on church registers but only twenty-nine per cent ever attend church at all.

Recently a day was spent among the Navajos in Arizona. I found them living in the most primitive conditions. They are a nomad people dwelling in hogans. A hogan is a circular hut with a hole in the center to let out the smoke. In this small space large families sleep. They are dominated by heathen superstitions and are living in spiritual darkness. We went from hogan to hogan telling the story of Jesus and His love through the interpreters who accompanied us. Our hearts were stirred when we saw the appalling need, and we recognized our tremendous obligations to these neglected people.

Look at the conditions in heathen lands. There are double the number of pagan religionists and heathen than there were one hundred years ago. In the regions beyond, 40,000,000 enter eternity every year. Our task and responsibility is stupendous.

In the third place, the manifesto reveals who are to be the messengers of the Great Commission. The Lord has not called the angels for this ministry but has given this task to human beings. Not only are men called to be full-time workers in the Lord's vineyard but every single disciple is expected to be a wit-

ness for Christ. Only when every Christian recognizes his bounden duty to witness for Christ can the world be evangelized. Preachers, evangelists, and missionaries cannot do it alone. The Christian women were told to carry the resurrection message, and they have an important part to play in world evangelization. Some Christian laymen are called to make money for God, and all are called to pray. Parents are called to dedicate their children to the service of the Lord. Every Christian family should give at least one full-time worker to the Lord's vineyard.

Louise Collins was called of God to go to Africa. She spoke to her father about the call. He told her that there was plenty to do here at home. Sometime later he heard his pastor speak on "present your bodies a living sacrifice." He was deeply moved and determined to dedicate his life anew to God. His wife joined him. Louise came to her father the second time to discuss her call to Africa. He was quite willing to have her go and eventually she went to the land to which she had been called. Out in Africa the raging fevers broke her down, and her body was laid in an African grave. A missionary who came home on his furlough brought greetings to the Collins' home and told about the wonderful influence Louise had exerted over the natives even though she had not learned the language. The natives stood around the open grave and shed tears that fell on her coffin. Her beautiful, fragrant, radiant Christian life deeply impressed the natives. The missionary turned over her Bible to the parents. As Mr. Collins went through it, he noticed the verses underscored and tears came to his eyes

and he said, "I have five other children and if God wants every one of them for Africa, they are at His disposal." He had caught the missionary vision. Are we parents ready and willing to surrender our children to the Lord? It is our privilege and responsibility to say to the Lord: "Here are the children whom Thou hast given us. Take them and use them and make them burning and shining lights for God." You will not be sorry for your sacrifice when you share the reward with your children at the judgment seat of Christ.

In the fourth place, we recognize the encouragements of the Great Commission. When we are determined wholly to follow the Lord and carry out His program, we encounter the opposition of the world, the flesh, and the devil. The world is against us. The devil hates Christ, and those who love and serve the Lord are the objects of his hatred. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). But, thank God, He Who is for us is stronger than he who is against us. Christ has all power in heaven and in earth. He has conquered the world, the flesh, and the devil. His power is available to us. "The word of God is quick and powerful." "The gospel is the power of God unto salvation." God has promised to bless His own Word. Christ said: "Ye shall receive power after that the Holy Ghost is come upon you." Not only is the power of Christ available, but He has promised us His constant pres-

ence. "Lo, I am with you alway, even unto the consummation of the age." This promise is to those who obey the Great Commission. We must obey the "go" before we can claim the "lo." What comfort to the missionary in the regions beyond and to the worker in the lonely places of the homeland to know that the living and omnipotent Christ constantly abides and never forsakes His own!

In the fifth place, we behold the urgency of the Great Commission. Men are "dead in trespasses and sins" and are "by nature the children of wrath." "There is none righteous, no not one. For all have sinned and come short of the glory of God." Men are by nature and practice sinners before God and are bound for an endless eternity. Men are dying, souls are perishing, and we must do our best to rescue the lost.

Time is fleeing. We only stay here in this world seventy or eighty years at the most. Life is so brief and eternity is so long. Many will have to say when they come to the end of the road what Cecil Rhodes cried out on his death-bed: "So little done, so much to do." "I must work the works of him that sent me when it is day, the night cometh when no man can work." Not only is time fleeing, not only is life short, but the signs of the times indicate that the coming of the Lord draweth nigh. The imminency of Christ's return is one of the incentives for a speedy evangelization of the world. Whatever we are going to do for Christ, we had better do soon.

Satan is busy. His detectives have reported to him that we Christians are unable to work together. We are occupied with temporary things and not concerned

about eternal issues. Our lights have gone out, our first love is lost, and we are lacking in zeal and earnestness. Satan has taken advantage of the situation and is engaged in a great forward movement. He is seeking to capture the church through Modernism and the nations through Communism.

Christ is appealing to His leaders to rally our forces and engage in a crusade to bring the gospel to every man, woman, and child in the entire world. I am here as a recruiting officer for my Lord to mobilize the forces of Christ for this last great adventure of faith. Will you respond to the call of the Lord? Garibaldi challenged his soldiers with these words: "I am going out from Rome. I offer neither quarters nor provisions nor wages. I offer hunger, thirst, forced marches, battles, and death. Let him who loves me with his heart and not with his lips only, follow me." The whole line stepped forward. Christ is calling: "I am going out from Chicago. I offer neither quarters nor provisions nor wages. I offer hunger, thirst, forced marches, battles, and death. Let him who loves Me with his heart and not with his lips only, follow Me." Will the whole line step forward today? Will we follow Christ though it means to sacrifice ease, comfort, and honor? Will we follow Him though it means toil, suffering, persecution, and martyrdom? When we get to heaven they will look for scars and not for medals. But the reward at the judgment seat of Christ will be worth all of the hardships and the trials of the journey. Christ's appeal is a heroic one. The great figures in Christian history are men of heroic mold, inspired to heroic action by heroic faith in a heroic Christ.

Alexander Duff spent most of his long career in India. At the end of his life he came to Edinburgh and spoke at a great convention. For two and a half hours he held the audience spellbound as he told about the trials and hardships and about the conquests in the mission field. At the end of that period he fainted and they carried him off the platform. When his consciousness was restored, he cried out: "Take me back; I must finish my message." His attendants protested and said: "You will die if you go back." "I'll die if I don't," was his answer. Again he stood before that magnificent audience and poured out his heart. "Have you no more sons to send to India? Queen Victoria asks for soldiers, and you gladly offer your sons. Christ asks for missionaries, and you say, 'No, we have no sons to send.' If there is no one who will volunteer, I'll go back to India and let them know that there is one Scotchman that is willing to die for those who sit in heathen darkness." Shall we not be inspired by the example of Alexander Duff to obey the call of God and go to the ends of the earth for our wonderful Christ? He died for us. Shall we not live for Him and if need be die for Him?

Mary and John had heeded the call of the Lord and gone to China. Mary took sick. The physician spoke to her husband, John, and said, "You will have to go down the river with your wife." He picked her up and carried her to the boat. One day Mary said: "I am so glad we came to China. Many know Jesus now who didn't know Him before we came. It has been good to be here." One day when they were going down the stream, Mary saw a tree and said, "I would like to go under that tree," and John picked

her up tenderly and carried her to the spot indicated. "I am not going any farther," said Mary. "I am going to be with Jesus," and she kissed him good-by. The spirit left the tired body and winged its way into the presence of the angels. Nobody knew the ache in the heart of the missionary. He dug a grave and laid some branches over the body and after hours of weeping he put on the dirt. His heart was breaking. He called his Chinese servant to get the boat ready and told him that they were going up the river to fight for God. Mary's last words to him were, "John, I wish you would go back and live for God until the end."

The world is calling. Hearts are aching and breaking everywhere. Many do not understand the meaning of life. Many are sitting in darkness and despair. Indians are waiting, Eskimos are waiting, mountaineers are waiting, Hindus are waiting, heathen are waiting. Don't you hear the cry that comes from the cities, villages, and towns of our own land? Don't you hear the cry that comes from the regions beyond?

Christ is calling you. May I ask you to remember His cross, His sacrificial atoning death, His nail-pierced hands, His thorn-crowned brow, and His broken heart? He says: "All this I have done for you, what have you done for Me?" He is calling for volunteers. He is asking, "Will you obey, will you go forth in My name, will you fall in line with My program, will you give yourself unreservedly, wholeheartedly, devotedly, enthusiastically, and sacrificially for the evangelization of the world?" Will you say, "Lord, here am I, send me"?

III

GIVE GOD A CHANCE

Delivered over the Family Altar Broadcast which goes out over stations, WMT, Waterloo, Iowa; KMA, Shenandoah, Iowa; KRNT, Des Moines, Iowa; WNAX, Yankton, South Dakota

III

GIVE GOD A CHANCE

Hours spent in contact with a Christian brother and with the enterprise in which he was engaged have suggested the theme of this message. It is indeed a sad fact that the average Christian is not giving God a chance but is seeking to live and work in his own strength. Consequently, his life as well as his ministry is weak when it could be strong. Why should the Christian not give God a chance to reveal His power by surrendering the human instrument into His hands? This is essentially the challenge of Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Give God a Chance in the Realm of Faith

God is looking for faith. God blesses and uses men of faith. Faith is of supreme importance. The description of the warrior's armor in Ephesians 6 reaches its climax in the words found in verse 16:

"*Above all,* taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." All of the different parts of the armor are important, but the shield of faith is of utmost significance.

In Heb. 11:6 we read: "*But without faith it is impossible to please him:* for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Thus we see that we must have faith if we are to please God. Unbelief on the part of His children displeases God and results in spiritual weakness and an ineffectual prayer life: "But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (Jas. 1:6-7).

The burden of Christ's ministry of intercession is that we shall not break down in the realm of faith. In Luke 22:31-32, we read: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Christ not only prayed for Peter, but He prays also for those of us who are His today—that our faith will not fail.

If we break down in the realm of faith we shall break down in every other sphere. If we are victorious in the matter of faith, we shall be victorious in every respect. "This is the victory that overcometh the world, even our faith" (I John 5:4). If we desire to have victory over the world, the flesh, and the devil, we must be men and women of faith. "Have faith in God," said our Lord. Hudson Taylor applied

the command thus: "Reckon on God's faithfulness." Let us *believe God.*

Give God a Chance in the Realm of Prayer

It has been said truly that the resources in prayer have never been tried to their full capacity by any church. Why is it that the average church is so impotent? The answer is at hand: "Ye have not, because ye ask not" (Jas. 4:2). Do we really pray? Are we receiving answers to our prayers? "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If our prayers are not answered, there is something wrong either with the praying or with the one who prays. Are we righteous? Have we been made righteous through faith in the Lord Jesus Christ? Are we walking in righteousness? Is prayer a reality? Do we pray fervently? Are we in earnest? The Christian who really prays will grow in grace and in spiritual insight and usefulness. His ministry will be fruitful.

We can never exhaust the resources of God. God is looking for praying men and women. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). Will you be that man? Will you make up the hedge, and stand in the gap for the land, and thereby save it from destruction? Will you put God to a test and allow Him to reveal what He can do for one who really prays? David Brainerd prayed, and the Indians were evangelized. Abel Clary prayed, and souls came to Christ. "Praying

Hyde" prayed, and revivals came to India. Let us give ourselves to the ministry of intercession and allow the Holy Spirit to anoint us to pray the prayer of faith that brings the blessing down.

Give God a Chance in the Realm of Finance

Are we bringing all the tithes to the storehouse and putting God to the test? If we are, the windows are opened and blessing is being poured down upon us. Colgate honored the Lord with his substance, and God blessed him in return. A. A. Hyde accepted his stewardship, and the blessing of God was upon his business. We have nothing except that which we have received. Every blessing, temporal and spiritual, is a gift of God: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). We are stewards of that which God has committed into our hands and in a coming day we are to render an account of our stewardship. At the judgment seat of Christ, there will be an abundant reward for the Christian who has recognized his stewardship and has given systematically, consistently, and prayerfully to Christian enterprises that have had as their main objective the evangelization of the world and the winning of souls for Christ. Such a one will find that godliness is profitable in the truest sense both for this life and for the life to come and that the statement of our Lord, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33) is true to experience.

Give God a Chance in the Realm of Soul-Winning

We cannot accomplish the Lord's work in our own strength. It is His own Word, not our words, that gives life. We must wield the Sword of the Spirit in the power of the Spirit if we are to win victories for our Lord. We are in a world that is alienated from God. Men's hearts have been made hard by the deceitfulness of sin, and nothing but the omnipotent power of God working in and through yielded lives will avail. The spirit of the age is against us. Satan is a powerful and ubiquitous foe. It is only our risen and all-powerful Lord Who can cope with the situation.

But our Lord manifests Himself through redeemed human lives, and we are His witnesses. Only as we allow the Lord to work in us "both to will and to do of his good pleasure" will there be results for eternity. Men are dying; souls are perishing. God is looking for men and women He can use in rescuing the perishing, leading people to the Lamb of God Who taketh away the sin of the world. Have you won a soul lately? Have you spoken to anyone about the Lord Jesus? Will there be many in eternity who will thank you for leading them to Christ?

Give God a Chance in the Realm of Spirituality

"Launch out into the deep" is the divine injunction. Too many of us hug the shore. Like the man who was rowing without making any progress because the boat was chained to the dock, so we often remain chained to a man-made program instead of launching

out into the deep. "If God is your partner," said D. L. Moody to his son, "make your plans big." Is God really your partner? Are you deeply spiritual or are you only a nominal Christian? Is your life consistent and transparent? Are you spiritually minded? Do you have insight into the Word of God? Do men take knowledge of you that you have been with Jesus? Are you like Christ?

Are you wholly surrendered? Have you wholeheartedly offered this prayer of consecration?

Take my voice, and let me sing,
Always, only for my King;
Take my silver and my gold;
Not a mite would I withhold.

Yes,

Take my life, and let it be
Consecrated, Lord, to Thee.

"God is looking for a man," said Moody, "to whom He can intrust more power than He has yet given to any man." Can God trust you with power? Would you use it to His glory? Have you found God's best program for your life and are you living it out? Is everything on the altar? Have you said an eternal "yes" to God? Can you say with General Booth, "God has all there is of me"?

Give God a Chance in the Realm of Revival

Finney said that any community could have a revival if God's people in that community were willing to meet the conditions for it. We are dependent upon God, but there is a sense in which God is dependent upon us. We recognize the sovereignty of God, but we need also to recognize the responsibility of man.

Can it be true that we, the children of the dust, can hinder God? We read in Matt. 13:58: "And he did not many mighty works there because of their unbelief." The citizens of Nazareth frustrated the purposes of our blessed Lord with their skepticism and doubt. In II Chron. 7:13-14, our God has set before us the conditions of revival: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Are we willing to humble ourselves? Are we willing to pray and seek the face of the Lord? God has promised that if we shall meet these requirements, He will hear from heaven and forgive our sins and heal our land.

A particularly impressive cartoon appeared in the *Sunday School Times* some years ago. The title of it was "Uncle Sam at the Mourner's Bench." Uncle Sam was kneeling, tears were streaming down his cheeks, and he was crying out, "God be merciful to me a sinner." This striking cartoon was presented to a group of business men at a breakfast club in Seattle. One man said: "I'll give fifty dollars to reproduce it and have it sent throughout the city." Other men made similar offers, and after a time they had enough money for the printing of 60,000 copies of this drawing. It was distributed throughout the city of Seattle, and in thousands of homes it was hanging in a window or on the wall. It was a constant reminder of the fact that the need of the hour was for repentance.

Yes, Uncle Sam needs to go to the mourner's bench. But who is Uncle Sam? He is the composite picture of the republic and all of its citizens. It is you and I that must repent of sin and turn to God in faith, crying out to Him for mercy for ourselves and the nation of which we are a part. Shall we not give God a chance!

IV

THE GREATEST BUSINESS IN THE WORLD

Delivered in the Metropolitan Baptist Church of Washington, D. C.

IV

THE GREATEST BUSINESS IN THE WORLD

THE greatest business in the world is God's business. Jesus came to seek and to save that which was lost. "Wist ye not that I must be about my Father's business?" (Luke 2:49). His business is the disciples' business. "As my Father hath sent me, even so send I you" (John 20:21). We are coworkers with God. Empowered by the indwelling Christ, we are to witness for Him and win the lost. This is our main business in this world. We are to continue this work till Jesus comes. "Occupy till I come" (Luke 19:13). The spirit of urgency should dominate us, for "The King's business requireth haste."

WHY SHOULD WE BE IN THIS BUSINESS?

1. *A humane feeling should lead us out into the work of soul-winning.* We are willing to do everything in our power to relieve physical distress. The San Francisco earthquake, the Japanese earthquake, the Mississippi flood, and similar catastrophes call forth a wonderful generosity. This is true of all classes of people.

When we Christian people think of the spiritual distress existing among those who know not God,

should we not be willing to sacrifice time, energy, and money to relieve such distress? We know something about sin and its awful consequences. We know that all have sinned and come short of the glory of God; that there is none righteous, no not one. We know that men and women out of Christ are lost. We know that only Jesus can save. We have experienced His saving power and the joy of salvation. If we have a humane feeling for our fellows, surely we should do everything in our power to tell them of Jesus, the wonderful Savior of the lost.

2. *A recognition of our indebtedness should inspire us to soul-winning.* Paul said, "I am a debtor." He recognized his indebtedness to the Roman world as well as to his own people. He was ready to pay that debt. He had something to bring, namely, the gospel of Jesus Christ.

We are debtors to our neighbors, to our home community, as well as to the regions beyond. The Lord is depending upon us to tell the story of His wondrous love. It is a solemn thought that the Lord has committed the work of evangelization into our hands, and He is depending upon us to tell the world of His redemption. How necessary it is to remind ourselves of those solemn words in Ezek. 33:8: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

3. *Obedience to the Lord is a motive for soul-winning.* We call Jesus, Lord, and then we are also duty-bound to obey Him. Jesus said, "Be ye followers of me, and I will make you to become fishers of men." Our duty is to follow Jesus. The implication is that,

if we follow Him, He will make us soul-winners. Then it is also true that if we are not winning souls we are not following Jesus. The Lord also says, "Ye are my witnesses." We are to witness to the world what we have seen and heard. If we have seen the beauty of Christ, if we have heard His message, if we have experienced His power, let us not fail to tell others about this wonderful Christ.

4. *Another reason why every Christian should be a soul-winner is the assurance of reward.* In Dan. 12:3, we read these words: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This verse has been exceedingly precious to me because it was given me as a life-motto verse in the very beginning of my Christian life.

There is a special promise of reward to those who win souls. There is a special crown for the soul-winner. We should all be ambitious to secure this crown.

When I had just been converted, at the age of fourteen, I received a message one day to go to the open air sanatorium in Portland, Oregon. A young Norwegian sailor was on his death-bed. He could not speak English, and I was requested to go and talk with him in his own language.

When I came into the tent, I saw a young man in the last stages of tuberculosis. I was inexperienced in Christian work. I knew nothing of the technic of soul-winning. I only knew that Jesus was my Savior, that I loved Him, and that others needed to know about Him. I read a passage of Scripture, said a few words to my young friend, and prayed with him.

The next day I went back to see him. There was

a new look on his countenance, and when I came into the tent he said, "Thank God, I am saved!" He told me about his Christian home in Norway and of the prayers of his parents. Now he was dying in a strange land and among strange people, but he was so glad that his mother's prayers had been answered and Jesus was now his Savior.

I shall never forget the joy that came to my heart on that occasion. As I walked away from the tent it seemed that the grass had never been so green, the sky never so blue, and the birds had never sung so sweetly. I had experienced the joy of soul-winning.

When the woman who sent me to this young man heard about his death, she sent the following message to me, "Tell Paul there will be at least one star in his crown," and she gave me the text quoted a few minutes ago.

Then and there I said, "Lord, if Thou can'st use this boy in winning souls for Thee, take my life—here am I, send me." I have never regretted my response to God's call. There is a reward here on earth for the soul-winner. The greatest joy in the world is to introduce a soul to Jesus Christ.

What Are the Conditions of Success in This Business?

1. *The first requisite for success in God's business is holy enthusiasm.* Why is it that people can be so enthusiastic over various things in the world and yet there is so little enthusiasm among the people of God for that which is of supreme importance?

What a privilege it is to be a coworker with God! How happy we should be that God has called us into this marvelous work. The most thrilling story in the

world is the story we have to tell. Let us tell the world enthusiastically about the Savior Who has done so much for us.

2. *Even more important than enthusiasm is the spirit of concern.* Do we really love Jesus? Do we really love the lost? The language of love is understood everywhere, by everyone. We should appeal to the hearts of our fellows. There is nothing so impressive as this spirit of concern.

Have we a real passion for souls? We need to have that passion Moses had when he said, "Yet now if thou wilt forgive them their sin . . .; and if not, blot me, I pray thee, out of thy book, which thou hast written." We need to have the tenderness and concern of Jeremiah, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We need to have the passion of Paul when he said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." We read concerning our Savior, "And when he was come near he beheld the city, and wept over it." Do we ever weep over cities of the world? Did you ever weep for your own city?

Who Are Our Prospects?

Who are our prospects in doing business for God?

1. *First of all, our relatives.* One of the remarkable statements in the first chapter of John concerns Andrew: "He first findeth his brother Simon, and saith unto him, we have found the Messiah." We do not

know much about Andrew, but the supreme thing about his life was that he brought his brother, Peter, to Jesus.

Who can estimate the value of Kimball's work in introducing Moody to the Son of God? Probably there is a future Moody in your Sunday school class, a David Livingstone in the group to which you minister, or a Charles Finney to be won for Christ through the tracts you distribute and the testimony you give.

Is there some missionary work you can perform in your own town, among your loved ones? Is there someone there you can win for Jesus? Suppose your brother is going to be a Peter; you may have the happy privilege of being the Andrew who leads him to Jesus.

2. *The friends with whom we come into contact in our work or neighborhood are also prospects in doing business for God.* The greatest benefit you can confer upon a friend is to tell him about Jesus.

When I came home from seminary, a young man called upon me and asked me to accompany him on a trip in his gasoline launch. After riding about an hour, we cast anchor, and Roscoe told me why he led me out to that isolated place. "When you and I were boys working in a factory, I used to make fun of you, Paul, because you were a Christian. You remember the time when I met with the accident that caused me to lose my hand? I have felt that this was a punishment for making fun of you. I have been longing to see you, to ask your forgiveness, and to request your prayers."

Then he took out his Testament and pointed to the Scripture that referred to the unforgivable sin. He felt that he had committed that sin. I tried to explain the passage to him. I told him I did not believe his accident was a punishment, but I did believe that

the Holy Spirit was convicting him of sin and showing him the way to Christ. I explained to him the way of salvation, and at last I asked, "Roscoe, will you now accept Jesus as your Savior?"

With tears streaming down his cheeks, and gripping my hands, he said, "I will."

We knelt, and he prayed earnestly. When he stood up, he smiled, and said, "Thank God, I know my sins are forgiven and that Jesus is mine."

Years afterward, I came back to Portland, and Roscoe called me on the telephone and said, "Paul, will you go with me tomorrow in my gasoline launch down the Columbia River?"

"What is the matter, Roscoe? Have you backslidden?"

"No," he said, "I just want to celebrate."

And we celebrated by going out to the same place for a time of fellowship.

3. *Our prospects are also found outside of our relationship and circle of friends.* As a matter of fact, our opportunity is God's measure of responsibility. Any person with whom we come in contact in business life, in social life, on trains or boats, during our vacation, is a legitimate prospect. We should prayerfully seek the guidance of the Holy Spirit that we may speak to the right one in the right way.

What Methods Should We Use in This Business?

1. *The first essential requirement in successful soul-winning is a vital Christian experience.* It goes without saying that we must experience regeneration and God's keeping power in our lives. We must keep

in vital fellowship with the Lord through prayer, Bible study and testimony. Christ must live His life over again in our lives if we are going to be used for the Lord. There must be an unconscious influence going out from our lives that somehow reminds people of Jesus.

The Christian life from beginning to end is a miracle. The world must see evidence of the miraculous in our lives. It is through the Word of God and the disciples of Christ that the Holy Spirit convicts of sin. We are the salt of the earth. One of the purposes of salt is to awaken thirst. There should be something about us that makes people thirsty for God and long to know the Christ Who has done so much for us.

2. *Intercessory prayer is one of the essential things in soul-winning.* Every soul-winner should have a prayer list with the names of those whom he desires to win for Christ. Prayer is the greatest power on earth. There will be people in heaven because we have prayed. If that be true, it is also a fact that there will be people lost because we have neglected to pray. It is impossible to overemphasize the importance of intercession.

Do we really pray for the lost? Do we pray the prayer of faith? Paul spent a great deal of time in prayer for the unconverted. He prayed for his new converts. He was a soul-winner because he was a man of prayer.

3. *Personal work is essential for the soul-winner.* Every Christian can, by the grace of God, do personal work. We can ask the Lord for wisdom and the guidance of the Holy Spirit. As we are led of the Spirit, we shall be tactful in our approach and find a point of contact with the person we hope to reach.

There is no method more effective than personal dealing with the individual. Christ dealt personally with the woman of Samaria and Nicodemus. He has given us an example of personal work.

We can give out tracts and Gospels and write letters and thereby accomplish great things for God. We can conduct open-air meetings and visit hospitals and other institutions where there are opportunities for dealing with individuals. We can pray for those who are preaching the Word of God. We can work in the Sunday school. Some of us can sing the gospel. Everyone has talent which, placed at the disposal of the Lord, can be the means of winning souls for Christ.

Some years ago I went to Minneapolis to attend a conference. I made my way to a barber shop where a friend was working. When I sat down in his chair, he told me his wife had recently accepted Jesus as her Savior.

"David," I said, "I am glad to hear this. Now I hope you will also take Him as your Savior and help your wife in the Christian life and bring up your children in the nurture and admonition of the Lord."

David promised to meet me at the church where I was to preach Sunday evening. It was my hope that he would there publicly confess Christ, but before I could reach the place where David was sitting he had disappeared.

The next Tuesday I met him and said, "David, I was disappointed that you did not accept Christ last Sunday night."

"Well," he said smilingly, "it is settled now."

"Tell me about it, David."

"Well," he said, "I could not sleep all night. I went to my work but somehow I could not concentrate

my mind on my work and went home after a few hours. I told my wife that she would have to pray for me. She did so, and the burden rolled off my shoulders and the darkness was dispelled and the peace of God came into my soul. I saw Jesus dying upon the cross for my sins, and I am so happy that He is mine and I am His.

"Now," he said, "there is one request I wish to make, and that is that you will come out to our house and help us dedicate our home unto the Lord."

The next evening I went out to David's home. We all stood around for a while shedding tears of joy and smiling through the tears.

I suppose David thought he should start the conversation. He went up to his wife, put his arm around her, and said, "We are having a second honeymoon now."

His wife was smiling and had the light on her countenance ne'er seen on land or sea, as she replied, "Yes, and the work seems just twice as easy, and, oh, we are so happy. Jesus has saved David and me, and we are all on our way to heaven."

We sought by prayer, the singing of Christian hymns, and the reading of the Word of God, to dedicate that home to the Lord. It was a never-to-be-forgotten occasion. Jesus had come into that home, and, oh, the difference when Jesus is upon the throne!

Christian, will you just now pray, "Lord, make me a soul-winner. Help me to realize that I am here on business for my King. Fill me with the Holy Spirit. Give me a passion for souls. Make my life a testimony. Use my talents in Thy service. Let me receive at last the soul-winner's crown. Let every day in my life count for God. Amen!"

V

MEDITATIONS IN AN AEROPLANE

Preached in The Church of The Open Door
Los Angeles, California

V

MEDITATIONS IN AN AEROPLANE

The immediate occasion of this message was a journey that I took through the air sometime ago. I was in Oakland, Calif., holding a campaign and received an invitation to come to Portland, Ore., for a very important mass meeting on Monday night. I was closing my campaign on Sunday evening, and so I couldn't possibly reach Portland in time for that evening meeting on Monday night by any ordinary method of locomotion. I notified the committee in charge of this important mass meeting to that effect, and they wired back, "Come by aeroplane at our expense."

So on Monday morning, I went down to the Alameda airport and boarded a Fokker tri-motor monoplane that had three hundred twenty-five horse power engines, a cruising speed of one hundred twenty miles an hour, and a top speed of one hundred fifty miles an hour. This particular aeroplane had room for twelve passengers and two pilots. A person could move about; as a matter of fact, I sat at the desk and wrote an article while I was in the aeroplane. You were allowed to take thirty pounds of luggage with you; the fare

was forty-five dollars. Preachers at that time traveled on half fare. We stopped once near Fountain, Calif., for refueling. We left Alameda at 9:10 in the morning and arrived in Portland, Ore., at 2:40 in the afternoon, a trip that normally takes a day and a night on the train. We were up in the air from two thousand to eight thousand feet above sea level. These thoughts that I am passing on to you came to me while I was taking that ride. I understand, by the way, that this particular aeroplane is now out of date, and so this description would not be entirely accurate as far as present-day aeroplanes are concerned.

The first thought that came to me as I was flying through the air was this: "*What a marvelous age we are living in, and what marvelous changes have taken place within the last twenty-five or thirty years!*" I was eighteen years old when I had my first automobile ride. I remember well the first time I listened to a radio in Seattle. It was a home-made set. One of the boys in my Sunday school made a set and invited me to come in and listen. It was very primitive, of course, but it was interesting. Yet that was only a few years ago. During the World's Fair in Chicago, Mrs. Rood and our daughter, Pauline, and I went into an exhibit of television, and Pauline went into a box somewhere in the building. She smiled and talked, and we saw her picture on the screen, and we heard her speak in answer to questions that were put to her. Very soon we shall have television in our homes and be able not only to hear the speakers and singers, but we shall be able to see them on the screen right in front of us. Inventions along that line have been made, and it is just a question of how many months

it is going to take before this particular thing will be quite general.

Take, for instance, air-conditioning. Mark Twain used to say, "Everybody talks about the weather but nobody ever does anything about it." That isn't true anymore, for now you can travel in air-conditioned trains. That is true, not only of the Pullman cars, but of the tourist cars, and it is true even of the day coaches. You can travel in air-conditioned cars; the air is fresh and cool, and you are perfectly comfortable—more comfortable on the train than you are outside. So it is indeed a marvelous age in which we are living. Many unusual changes have taken place within the memories of most adults now living.

I remember well, in 1911, when we had an airship meet in Chicago and several aeroplanes were flying overhead during the day. The people walking along the street were stretching their necks and looking up, and you were in danger of bumping into someone as you were walking along on the sidewalk. The papers commenced to talk about two diseases that were developing. One was called "neck-itus," caused by stretching of the neck, and the other called "eye-itus." Because of the fact that you were looking up, it caused some eye difficulty. That's how unusual, how uncommon it was to see any great number of aeroplanes in that day.

We remember the great solo flight of Lindberg in the "Spirit of St. Louis," traveling from New York to Paris in thirty-three and one-half hours. We remember the Jackson and O'Brien endurance flight. They were up in the air six-hundred forty-seven hours —twenty-five days and nights— and covered during that time a distance far more than twice the circum-

ference of the earth at the Equator. Looking at all of these things, we come to the conclusion that we are living in a most marvelous age. It is the genius of man that is revealed in this invention, and it is God Who created man in His own image. In spite of the fact that sin has marred the mentality of man, marred the physique of man, marred man in almost every part, man has accomplished marvelous things. What will not man be able to do in the new heaven and in the new earth, when all marks of sin have been wiped out and when he has this new power and mentality! The accomplishments of the resurrected man are going to be wonderful, since man now, under these limitations, is able to accomplish what he is now doing.

The second thought that came to me as I was in this aeroplane was "*What a wonderful world we live in!*" We've always known that, and yet it came to me with a new emphasis as I was sailing through the air and I had a bird's-eye view of the world. It looks quite different, by the way, from an aeroplane. I know now the meaning of the expression "bird's-eye view," because I could see what the birds see. It was an experience that will not soon be forgotten. San Francisco Bay was very beautiful, and Sacramento Valley was interesting. The mountains and the green hills of Oregon were most fascinating, and then we saw the rivers beneath and the roads and the farms and cities, and everything looked quite different from that angle. We were above the clouds at times, and there was a cloud between us and the earth and we saw nothing but this beautiful cloud beneath us. Then again, we would have visibility and would see everything around and beneath us. I was reminded of the

Book of Ecclesiastes, where we find the picture of a man who is looking at everything from the standpoint of one who is under the sun and is philosophizing about life. The result that he comes to is "All is vanity," and he says, translated into modern language, "Soap bubbles of soap bubbles—all things are soap bubbles." That is the point of view of man standing beneath the sun.

But there is another point of view, and that point of view is revealed to us in the Book of Revelation. John heard the call, "Come up hither." From that point of view he saw events transpiring here on earth, and he looked upon it from the standpoint of a higher level. Then, as I thought of the beauty of the world and remembered that sin had marred the earth, the creation of God, so that we have thorns and thistles, I was also reminded of the fact that the day is coming when there no longer will be any thorns or thistles and when the curse will be removed from creation. Creation even now is longing for that great, glorious future day. The prophet dipped his pen in all the colors of the rainbow and depicted the glories of that great day. Listen to Isa. 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." We see what has been accomplished here in southern California, which is only a desert, and yet the application of water has caused large portions of this area to blossom as a rose. That great stretch of desert that you cross over going to the eastern part of our country is some day going to blossom after that fashion when the curse has been removed and when Christ will reign supreme here upon the earth. We are living, you

will admit, will you not, in a most wonderful, wonderful world?

The third thought that came to me in the aeroplane was this: "*What a supernatural revelation we have in the Bible!*" The prophecies of this Book are being fulfilled before our very eyes. You, of course, are familiar with the prophecies of the Bible concerning the aeroplane. Let me read a few of them. Isa. 60:8: "Who are these that fly as a cloud, and as the doves to their windows?" Notice the context in which this verse occurs, and you will find it has to do with the restoration of the Promised Land to the ancient people of God coming back to that land. How are they going to come? They are coming as "doves to their windows." They are coming in aeroplanes. Read also Isa. 31:5: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it"—a clear reference to the aeroplane. Jerusalem is going to be defended by an air fleet. That is the point that is made here. So we find that Isaiah looked down the vista of the future ages, and even though he did not understand or know the meaning of it, yet he was led by inspiration to portray the aeroplane so that we, living in the light of fulfillment, can understand.

Look in the Book of Revelation and see what we discover there. Chapter twelve, verse fourteen: "And to the woman were given two wings of a great eagle." Every student of prophecy knows that "the woman" here refers to Israel; "and to Israel were given two wings of a great eagle that she might fly in the wilderness unto her place," which evidently is Petra, that wonderful place down there in the Promised Land where the Israelites will find refuge during the awful

judgments of the tribulation era, and they are going to Petra by means of the aeroplane. That seems to be the subject of this particular verse. And then in the ninth chapter, verses nine and ten, you have a prophecy regarding the aeroplane as a means of warfare in the end time: "And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months," which might refer to the bombs or to the poison gases released by aeroplanes in the awful wars of the tribulation era. Now, who put it into the minds of these writers of the books of the Bible to portray these things that belong to the end time? The Spirit of the living God! It is not the unaided reason of man that is revealed here. It is the inspiration of the Holy Spirit that is brought to our attention in these prophecies. You know what is taking place today as far as developments along these lines are concerned. Thomas Edison said, "There is nothing to prevent twenty or thirty aeroplanes flying over London's millions with a gas which can suffocate those millions in three hours." The next world war is going to be indescribable, and it is going to be a war the like of which we have never heard. Yet we know something about the awfulness of war. I am glad I am in that company that is going to be in the gallery when these awful things are taking place on the earth, and that the redeemed, blood-washed children of God are going to be caught up out of this world before these awful judgments come.

The fourth thought that came to me when I was in the aeroplane was: *"What powerful foes!"* You

can't think about the atmosphere without thinking about the foes of the human race that inhabit the atmosphere. "We are not ignorant of his devices," says Paul regarding Satan, and we should not be ignorant. We should be Scripturally instructed regarding Satan and the power and influence of demons. We know from the Word of God that they inhabit the atmosphere. In Eph. 6:10-18, one of the most pertinent passages in the Word of God, we read, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Yes, the demons surround this earth. They dwell in the atmosphere, and they exert their influence upon nations and individuals. Satan is coming down in great wrath, knowing that his time is short. During the time of tribulation demons are coming down in great numbers, and there are going to be demon possessions as never before in the history of the world. Coming events cast their shadow before. There are already a number of demon-possessed people in the so-called civilized lands and millions in the heathen lands. If we only had spiritual discernment we would know definitely and positively that this is true. If there has ever been a time in the history of the world when believers needed to put on the whole armor of God, it is in the present time. Our battle is not with men. It is with demon forces; demon powers that are back of men, back of our society, back of our philosophies, back of our literature, back of much of the teaching and preaching of our day.

We need to recognize this fact. "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day"—and that is our day, the day in which we are living, "the evil day."

"And having done all, to stand." That is the thing that is needed today. We need people who can stand; people who are not "wishy-washy"; people who have courage; who have convictions; who stand for God. Having done all this, stand. "Stand therefore, having your loins girt about with truth." In the olden days they used to have flowing robes, and if they were to run they had to have these flowing robes girded so that they would not hinder them from making progress. We need to be girded about with truth and sincerity. "And having on the breastplate of righteousness." This is not a reference to the imputed righteousness of Christ, but to the practical righteousness of every-day living, righteous thinking, righteous living and speaking, which is the effect of imputed righteousness. We need the breastplate of righteousness so we can live like Christians and behave like Christians day by day.

"Above all, taking the shield of faith." The shield was carried by the soldier to protect him from fiery darts. The shield of faith is the most important part of the armor. "Wherewith ye shall be able to quench all the fiery darts of the wicked"—that is, the darts of Satan can be quenched by the shield of faith. The thing that God looks for above everything else on the part of the believer is faith. He wants people who will believe the good and trust in the living Lord. That is the need of this hour—men and women of faith. "Take the helmet of salvation." We need protection for the head, too. I wish we could get our young people who go off to college and university to take

the helmet of salvation so that they could resist all these things they hear in the classroom that are contrary to the Bible, the infallible Word of God. Let me urge upon young men and women to take the helmet when you go to high school and college, and the sword of the Spirit, which is the Word of God. Why do we need the whole armor? In order that we may be victorious in the prayer closet, "watching thereunto with all perseverance and supplication for all saints." We need the whole armor of God that we may be men and women of prayer. Oh, that every Christian would take on the whole armor of God.

The fourth thing that I learned in the aeroplane was that we are up against powerful foes, and that we need the armor of God, need to be victorious in the prayer life if we are going to resist the devil, and if we resist the devil in faith, he will flee from us.

The fifth thought that came to me in the aeroplane was: "*What a glorious prospect ahead of us!*" Let me read I Thessalonians four, verses 13 to 18, that classic passage with which we all should be familiar, and, that ought to be read often. Dr. R. A. Torrey used to say that it ought to be read at every funeral. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

First of all, we are going to meet our loved ones. That meeting, it seems will take place on earth. When Christ comes, the dead in Christ are going to be raised, and then we who are alive and remain are going to be changed in a moment, in the twinkling of an eye, and together with our loved ones, we are going to be caught up to meet the Lord in the air; and so shall we ever be with the Lord. What a wonderful day that is going to be when Jesus comes! Then I am going to see my mother, my father, my sisters, and brothers, who have gone on to heaven, and the many friends who are on the other side. The spirits of loved ones are with the Lord enjoying conscious bliss, but they are in a disembodied state, and when the Lord comes they are going to receive their resurrection bodies. We who are alive and remain are going to receive our new bodies, and we are going to meet them, and then we are going to be caught up to meet the Lord in the air. We are going to see Jesus as He is and be like Him.

A girl came back from a Bible conference and said, "Oh, I learned some wonderful things in this conference. I have learned that Jesus is actually coming back again, personally and literally coming back again, and we are going to be changed, and we are going to be like Jesus." "Look out for those premillennialists," she was warned. "They are all up in the air." "That's what they said. They are soon going to be up in the air, and I want to be there with them. I want to be caught up in the air when He comes, and, thank God, I am going to be there."

So I think we ought to be air-minded, and we ought to get ready for that great meeting in the air. Then we are going to stand before the Bema. Isn't that a glorious prospect? It is going to be a solemn judgment for some and glorious vindication for others. The folk who have lived victoriously will receive a victor's crown and a soul-winner's crown and the other four crowns that are promised in the New Testament. It is going to be wonderful to receive those rewards. Some very humble folk who have been hidden away—nobody knows anything about them—have faithfully worked for Jesus and are going to be rewarded at that time. It isn't everybody's call to stand on the platform and to be out in front and lead. I am not sure that the man who is in the front is going to be given the greatest reward. I read of a preacher who had a dream. He dreamed that he was in glory and he saw a crown with many stars in it, and he said, "Gabriel, is that crown for me?" "Oh, no, no," said Gabriel. The preacher thought it might be, for many souls had been won for Christ in his church during his ministry. "That crown is for that deaf man who sat right in front of you in the church. He couldn't hear a word you said but sat and prayed for you all the time you were preaching." You see, God does not always measure the way you and I measure or weigh the way we weigh. There are going to be a great many surprises when we meet at the Bema, the judgment seat of Christ. Oh, the Lord is going to reward all His faithful ones, and if you think, "I am hidden away; I am only a stenographer hidden away in an office," or "I'm only a housewife doing my work day

after day; nobody knows anything about me," or "I'm only a humble employee"—if you feel that way about it, remember that if you are faithful to the Lord, if you are living to the glory of Christ, serving Him, your faithfulness will be reflected in your work or in your letters and in your speech and in all activities, and when you meet at the Bema you are going to receive a wonderful reward. Then we are going to reign with Christ. If we suffer with Him now, we shall reign with Him then. Some people are going to reign over ten cities and some over five and some over one. Billy Sunday said, "When the Lord comes, I hope He will let me take charge of Milwaukee. There will be something doing in Milwaukee if He does!" We are going to reign with Christ. Just think what a privilege that will be!

And then we look for new heavens and the new earth in which will dwell righteousness. I will not need an aeroplane when I get my new body. I shall be able to move around without the assistance of any machine during the coming ages. I expect to live in New Jerusalem during the millennium, and I expect to come down to this earth. If the Lord gives me Glendale, I will have access to Glendale. I'll be traveling between my headquarters in New Jerusalem and whatever town or city the Lord is going to give me to reign over. It is going to be interesting, isn't it? Just think, this earth is going through a process of cleansing by fire, and then we look for the "new heavens and the new earth wherein dwelleth righteousness," and the New Jerusalem is coming right down upon this earth, and all believers, all true children of God, are going to share in that eternal glory.

The sixth thought that came to me as I was taking

that journey was: *"What an urgent commission!"* As we were going through the air at the rate of one hundred twenty miles an hour or faster, I thought, "I'm in a hurry, and I am on this trip to carry out the King's business. The Lord has got to protect me and take care of me." So I wasn't a bit worried about the outcome, for I was sure I was on His errand and He would take care of me. We have an urgent commission. The King's business requires haste, and I think we should make use of these inventions in the work of the Lord. I heard that a hydroplane is going to take the gospel into the jungle lands of Latin America in order to reach these inaccessible places. I wouldn't be a bit surprised if the Lord would tarry a while longer, aeroplanes will be used to bring the gospel to those who wait in darkness, in the shadow of death. Haste is essential because men are dying in sin. That is the thing that we need to recognize these days. Do you remember reading about the Australian fliers that disappeared somewhere in the Pacific Ocean on the fourth day of December, 1934? They first sent this radio message, "Everything okeh." Four hours later, "Running out of gas." Later, "Have lost our way." Last message, "On water now." And then it was an S.O.S. pleading with someone to come to their assistance. Never in the history of the aeroplane have three lost men been searched for as these were. The steamship "President Coolidge" and twenty-three naval cruisers, eighteen submarines, and thirty-four airships were out searching for these lost fliers. The great beacon at the air base shot its shafts of light into the ocean. It was an expensive undertaking. Five days later, the death plane was located. When you know the tragic facts, then your heart is moved

all the more. These men had said, "If we go down, we'll go down laughing." The desperate calls for help as these men faced death had no laugh in them. You say, that was a vast expenditure of human strength, time, and money in that tireless search, but it was worth while. How much greater is the spiritual need of men! If we are going to do all of that in order to rescue those in danger of physical death, don't you think we ought to do more to rescue those who are in danger of eternal death? Oh, that we may be gripped by this passion for souls; to give our lives; give sacrificially. What would happen if the church of Jesus Christ took the condition of your city and nation seriously?

Children are forming habits that will determine their destiny. Boys and girls are growing up around us. They are now in their tender, responsive years, and what are we doing to win them for Christ? Are we seeking to win them for a definite experience of salvation? We must give ourselves for the salvation of boys and girls. The devil is never idle. He is always on the job. He is busy all the time; never takes a vacation. My friends, we need to bestir ourselves, for the day is fast passing away, and judgment is drawing nigh. God's business must come first to the people of God.

These were the thoughts that passed through the mind of this servant of God as he was flying through the air in mid-heaven, and I trust these thoughts passed on to you will bear fruit; that we always recognize the urgency of the King's commission and we shall give ourselves to the work of winning the lost.

Have you read the story, "Under His Wings," by R. W. Hambrook? It happens to be my privilege to

know this great soul-winner, this precious man of God, personally. He has been in our home. He has told us some of the details of the story right in our living-room. It is a most marvelous story.

Mr. Hambrook is a prominent official in the educational service of the Federal Government in Washington, D. C. He usually travels by means of aeroplane. One night he left the Syracuse (N. Y.) airport about 7:30, and it was snowing heavily. On the ship were a pilot, a co-pilot, and a passenger pilot, and Mr. Hambrook was the only paying passenger. They had been flying for about three-quarters of an hour when he became aware that something was wrong. The left motor had stopped, and ice had formed on the edge of the wings. The cabin was cold. The first indication that anything serious was the matter was when the aeroplane brushed the top of a tree, and then Mr. Hambrook commenced wondering and praying and wanting to know from God whether his time had come for him to go home or if the Lord had more work for him to do on this earth. He asked Him to reveal His will, and found comfort in John 15:7. The aeroplane struck other trees, and darkness covered them. The plane settled down on the snow as level as if it had been laid on special foundations, and then Mr. Hambrook remembered Ps. 34:7, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Nobody was hurt, and this was an answer to his prayer.

Well, they had to spend the night there. The next day they built a lean-to. Mr. Hambrook asked God to send deliverance, but he had to pray alone because he was the only praying man in the company. It was fifteen degrees below zero, and he prayed that God

would sustain them until they would be rescued. It was 7:30 in the morning on Sunday when they heard the sound of an aeroplane above them. It was less than one-quarter of a mile away, but it passed over them. Ten o'clock came, and Mr. Hambrook went for a walk with one of the pilots. He asked God for wisdom to speak to this pilot. At last he turned to him and said, "I am concerned about your soul. Are you really satisfied that all is well?" He replied immediately, "No, I am not satisfied." Then Mr. Hambrook quoted John 1:12, John 1:29, and other passages like Rom. 10:9, and asked, "Will you accept Jesus Christ as your Savior?" and the pilot said, "I will." They knelt in the snow, and he prayed, "I accept the Lord Jesus Christ as my personal Savior." And then he thanked God for salvation, and when he got up he said, "Mr. Hambrook, it seems so different now," and this pilot was saved.

They reached camp at 1:30 in the afternoon, and there they found the other two pilots ready to accept Christ as soon as the testimony was given and the invitation received. All four were now members of the body of Christ. Mr. Hambrook said, "Now we can go to God in unity," and they asked God to send help before midnight. At 5:15, they heard the noise of an aeroplane overhead. They threw gasoline on trees, and the fire began to burn with the last match they had. At 10:30 that night they heard a shot and then a shout, and then they sobbed. They realized that help had come. Men came with hot coffee, sandwiches, wool socks, and blankets, and a warm fire was kindled, for they had brought wood along. Then Mr. Hambrook asked, "Don't you think we ought to thank God for this?" and he later had the joy of leading

the leader of this rescue party to Christ. They were brought out on toboggans to the place of deliverance. Mr. Hambrook closed the story by saying, "An eighty thousand dollar plane was destroyed, and we suffered untold agony two days and nights. Our relatives were anxious. Nine thousand gallons of gasoline were consumed in one day by the airplanes searching for us, but it was worth it from our standpoint. I wouldn't go through it again for a million dollars, but if I know my own heart, I would go through it again to win a soul for Christ." That is the conception that R. W. Hambrook has of the value of a soul. "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

VI

HOW TO MAKE A SUCCESS OF THE CHRISTIAN LIFE

Delivered in the First Baptist Church
Minneapolis, Minnesota

VI

HOW TO MAKE A SUCCESS OF THE CHRISTIAN LIFE

My text is found in First Peter, the second chapter and the second verse: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

A convert is a newborn babe. You have just been born into the family of God. You are now a member of the Found family. You have been made a partaker of the divine nature, and you are a new creation in Christ Jesus. Old things have passed away, and all things have become new. "As newborn babes" —but don't remain in the state of babyhood. God wants you to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. He does not want you to stand still. He doesn't want you to remain in a state of spiritual immaturity. He wants you to develop into a mature Christian, and, therefore, He gives you the method of growth and development in this verse: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Milk is a very wholesome food; it contains the essential elements the human body needs. It is good

baby food. There are certain portions of the Word of God that are the sincere milk of the Word, and we are to desire that part of God's Word.

"As newborn babes, desire the sincere milk of the word." Why? "That ye may grow thereby." The reason some people don't grow spiritually is that they neglect the Bible. The secret of spiritual growth is to be a real Bible student.

There are some people who have a very superficial idea of what it means to be a Christian. You have heard about the young woman that was asked to define a Christian. "Christians," she said, "are people who go to church and talk about religion and bring the parson home to tea." That is, of course, an incorrect, superficial definition of a Christian. We have already shown you that according to the Word of God, a Christian is one who has experienced the miracle of regeneration through faith in Jesus Christ, the Son of God, Who died for us on Calvary's cross.

The first thing that I want to say to new converts and to young Christians is this: Be assured that Jesus has received you. If you have honestly come to the Lord Jesus Christ, confessing your sins, repenting of them, and have turned to Him in faith and accepted Him as your personal Savior, then you can be absolutely sure that Christ has received you. John 6:37: "Him that cometh to me I will in no wise cast out." I like that verse particularly because that was the verse the Lord used to liberate me. It was when that verse became living to my soul that the burden fell from my shoulders and the joy bells started to ring and the peace of God came into my heart.

Our assurance is built upon the finished work of

Christ and upon the written Word of God. If you have that kind of a foundation, you have one that stands the tests of life. There is nothing in this world that can shake you if you have a Scriptural basis for your assurance. There are any number of people who have an unscriptural basis for their assurance, and consequently they are trusting in their good works, they are depending on their good resolutions, they are resting in their church membership, or they are trusting in their church work. We need to see to it that we have a Scriptural basis for our assurance. We have that if we are resting in the finished work of Christ.

Some years ago, an evangelist left a certain community, and a man who had been under conviction in one of the meetings came to the train just as the evangelist was getting on board. The man said, "Tell me how to get saved." The train was starting. The evangelist said, "Isa. 53:6—Go in through the first 'all' and come out through the last 'all,'" and the train pulled away. This man went to his home repeating over and over again, "Isa. 53:6 — 'Go in through the first all and go out through the last all.'" What did that evangelist mean? That man went home and opened his Bible to Isa. 53:6, and what did he find? "All we like sheep have gone astray; we have turned every one to his own way." And he said, "That must mean that I am to recognize and acknowledge that I have gone astray, that I am lost, that I am a sinner."

"All we like sheep have gone astray." We have gone astray like sheep. A cat can find his way home. A dog can find his way home. But a sheep cannot

find the way home. We are lost, like lost sheep. We are helpless without the shepherd.

"All we like sheep have gone astray; we have turned every one to his own way." That is the trouble with man. We have turned to our own way and are living in self-will and in pride.

The first thing is to go into the first "all" and recognize we are sinners. "Go out through the last 'all,'" the evangelist said. "And the Lord hath laid on him the iniquity of us all." "That must mean that I should recognize that Christ died for my sins according to the Scriptures, that He bore my sins in His own body on the tree that He became my perfect substitute and took my place and suffered what I was worthy of suffering. And I am to rest in what Christ did for me on Calvary."

Do you see it? Go in through the first "all" and go out through the last "all."

In John 1:12, we read: "As many as received him, to them gave he power to become sons of God, even to them that believe on his name." What does it mean to believe on the name of Christ? It means to receive Christ; it means to accept Christ. We have also the way of salvation explained very definitely in Rom. 10:9, which is a favorite verse of mine. I like to quote that verse. It seems to me it just clears up everything. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Do you believe, not in your head only, but in your heart, that Christ died for you and that God raised Jesus from the dead, and are you willing to confess Him with your mouth? What does God say

about it? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It doesn't say "maybe," it doesn't say "perhaps," but it says, "Thou shalt be saved." Thank God, we have something definite in Rom. 10:9.

Turn with me to John 3:14, 15, 16. There we find the following statement: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus was speaking to Nicodemus, and Nicodemus was reminded by the Lord of that scene back in the Old Testament times when the Israelites had been bitten by the serpents. What were they to do? God told Moses to raise up the brazen serpent, and the Israelites bitten by the serpents were commanded to look at the brazen serpent. And as they looked, they were healed. Jesus said to Nicodemus, "That is the way you will have to be saved. You have been bitten by the serpent of sin, and you will have to look upon the Son of man as He is raised up, and rest in His finished work." That is the way of salvation.

You have it also in John 3:36, where we find these words: "He that believeth on the Son hath everlasting life." "H-a-t-h" spells what? "Hath." You have it. It is not something that you hope for or that you wish for or that you long for. It is something that you have here and now, thank God. "He that believeth on the Son *hath* everlasting life: and he that believeth

not the Son shall not see life; but the wrath of God abideth on him."

In I John 5:11, we read: "And this is the record, that God hath given to us eternal life, and this life is in his Son." And in the twelfth verse: "He that hath the Son hath life; and he that hath not the Son of God hath not life." If you have come to Christ, saying, "Just as I am without one plea, but that Thy blood was shed for me, O Lamb of God, I come"; if you have come and said that sincerely, earnestly, honestly from your heart, then you can be absolutely assured that Christ has received you. God's Word declares it, and we dare to believe it. So be sure that you are resting in the finished work of Christ and in the written Word of God for your assurance.

Then, of course, there are outward evidences that are revealed to us in the Word: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). That is one of the characteristics of a born-again child of God. We love the brethen. The brethren and I don't have to try to work up love for one another. I don't have to say, "I wish I could love these preachers. I wish I could come to the place where I could love these men." No! Why do I love them? Because they are children of God. We are one in the Lord Jesus Christ. We know that we have passed from death unto life, for we love the brethren.

Then there is the subjective witness. "The Spirit himself beareth witness with our spirit, that we are the children of God." We have an inward testimony in our own hearts that we have passed from death unto life.

In the second place, I want to emphasize this—if you should sin, confess it to the Lord at once. It isn't necessary for a Christian to sin. "Sin shall not have dominion over you." And yet we have sinned and do sin. Therefore, God has made provision, and we have it declared to us in I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If a believer sins, what is he supposed to do? Carry that sin on his conscience? No! No! He is is supposed to bring that sin immediately to God in confession. "Let not the sun go down upon your wrath." Don't even go to sleep at night with an unconfessed sin. Confess everything. Don't go to sleep without having confessed every sin. And this is the promise: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

You have David's story in the Thirty-second Psalm, verse 5: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah." "Selah" means "Think of that." As long as this sin was unconfessed, he was in agony, and that will be our experience when we don't judge ourselves. We are going to be disciplined by the Lord if we neglect to confess our sins. We should exercise self-judgment. The only way to escape the chastening of the Lord is to judge our sins, to confess them to the Lord. David kept silent, and he was in misery. But then what happened? "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the

Lord; and thou forgavest the iniquity of my sin. Selah." Whenever you come across the word "Selah" in the Psalms, stop and think of that. If you should sin, confess it to the Lord at once. Have short accounts with God.

In the third place, if you would be what God wants you to be and if you want to develop normally as a Christian, read the Word of God. Second Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Study!" "Study to show thyself approved unto God" — so that you will have God's smile, God's approval. This is for the students, but not only for the students. It is for all the rest of you. "Study to shew thyself approved unto God, a workman" — be a real workman when you go to the Bible, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Don't forget that. But don't read that as some people read it—"wrongly subtracting the word of truth." Some people do that. There is a difference between rightly dividing and wrongly subtracting, so there is nothing left. The whole Bible is for us.

Someone has said, "Either sin will keep you from this Book, or this Book will keep you from sin." You can't be a consistent, praying, Bible-reading Christian and live in sin. You will have to confess your sin immediately to God.

Let me make some practical suggestions. Have your own Bible. It is a fine thing for every Christian to have his own Bible and then to read that Bible and mark that Bible and put notes in it here and there. You will wear out perhaps a dozen Bibles in a few

years, but how valuable all these notes will be for the future! It will be easy to find these different passages that have impressed you and that you have underscored. Take that Bible with you when you go to church. In Scotland, everybody who went to church had his Bible. That is a testimony. Don't be afraid to carry the Bible under your arm when you come to church. When the preacher announces his text, open the Bible and follow him and see if he quotes it correctly. Check up on the preacher. Have your own Bible.

And then have a pocket Testament. I wish I could talk for a while on the Pocket Testament League. You know what it means to join it. It means that you promise two things. You promise to take the Testament with you wherever you go and to read at least a chapter a day. And that certainly is the minimum that a Christian should demand of himself.

What would you think of a soldier who went out into the war without having any sword or gun? You would say, "That soldier is not very well prepared." Christians should not go out without the sword of the Spirit. You might meet the devil, and you would be unprepared. It was when Jesus used the sword of the Spirit that Satan was overcome. He quoted the Word of God. Take it wherever you go, and read at least a chapter a day.

In the church I served in Chicago, we distributed about eight hundred Testaments among the young people and children. We gave them a Testament if they would carry it with them and read at least a chapter a day. It is a wonderful way to do personal work. If you are doing personal work with a man,

tell him, "If you will take this Testament and carry it wherever you go and read a chapter a day, I will give it to you." Most folk are willing to accept a Testament under those terms. "The entrance of thy word giveth light; it giveth understanding unto the simple." If we can get people to read the Word of God, we have accomplished something because the Spirit of God is going to convict them of sin through the Word.

In the second place, memorize Scripture. "A verse a day will keep the tempter away." It is a fine thing to memorize Scripture, and especially for you young people. I believe that we should store the memory with the Word of God. Dr. Torrey used to emphasize it. The time to memorize it is in early youth when the memory is retentive. And it is a fine principle just to make up your mind to memorize a verse a day. Think how helpful it will be to use these passages in your Christian work.

In the third place, read the Word of God systematically. There are many people who use the "grasshopper method." They say, "I'll see what I can find tonight." They open the Bible at random and put a thumb on a verse of Scripture and read that, and they think they are reading and studying the Bible. You can prove anything by the Bible if you use that kind of a method.

One time a preacher said, "My friends, tonight I am going to take three texts. Whatever my thumb falls upon, that will be my first text. Whatever my thumb falls upon the second time, that will be my second text. And whatever my thumb falls upon the third time, that will be my third text." An so he started out. The

first time he opened the Bible and put his thumb on a verse, it was: "And Judas went and hanged himself." He opened the Bible the second time and read: "Go thou and do likewise." And he opened the Bible the third time, and his thumb fell upon: "What thou doest, do quickly." All of that was in the Bible. You can prove anything by the Bible if you read it after that fashion. But, my friends, that is not the way to read the Bible. That is the trouble with some folk. You will find the books of false teachers filled with Scripture, but it is wrested from its context.

We need to read and study the Word of God systematically, and the best method of Bible study is the book method. I am talking to new converts, and therefore let me suggest this. The very first thing—this is what I emphasize to any new convert—the first thing that is important is to read the First Epistle of John. That is the Epistle of assurance. I read that book through on my knees immediately after my conversion. You read that book to get the matter of assurance settled. Then, read through the Gospel of John. And after you have read through the Gospel of John, start at the beginning of the New Testament and read it straight through. And then start at the beginning of the Bible and read the Bible straight through, a book at a time. That is the way to get a grip on the Word of God. And remember that this Book is a living Book. This Book is God's message to the mind and the heart of man.

Charles Spurgeon said that one day he came across a Bible that had been bored through. A worm had bored its way right through the Bible. Spurgeon said, "O God, make me a book worm like that, that I may

bore my way right through the Word of God." When telling about it, A. C. Dixon said, "A man like that may be a book worm, but by and by he will be a butterfly." Let us bore through the Word of God. Feed on this heavenly manna. That is the way to be strong spiritually. That is the way to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. That is the way to be a blessing to others.

Read the Word of God devotionally—not only to get knowledge for the head and arguments to use, but to get food for your own soul and to keep your own heart warmed so that you are mellow. Some people get into an argumentative attitude and always go around with a chip on their shoulder looking for a fight. They are like that deacon who was in a church-meeting. Somebody made a motion, and this man got up and said, "Mr. Moderator, I didn't hear what Brother Brown said, but I'm ag'in it." There are a number of people who have that kind of attitude and spirit; their quills stick out like a porcupine's. Let us not be like the porcupine. Let us get rid of our quills. We need to have kindness, graciousness, consideration, and the love of God in our hearts, and be characterized by love for God and love for souls.

In the fourth place, live a life of prayer — closet prayer. Take time to get alone with God. You know if every Christian would spend at least—this is a minimum, not a maximum—fifteen minutes a day in prayer and at least fifteen minutes a day in reading the Word of God, there wouldn't be much backsliding. There is a book entitled *God's Minute.* The name of the book doesn't appeal to me. *God's Minute*—just think, one minute out of twenty-four hours. I think

it would be better to say, "God's Hour." God should have at least an hour. We should spend at least an hour with God. Then we can be going about our tasks and accomplish something for the Lord.

Be an intercessor. Pray for others. Some young converts have asked me, "What should I do first? Should I pray and then read the Bible, or read the Bible and then pray?" What would you answer to that? This is the answer. When you open your Bible in the morning, start with this prayer, "Open thou mine eyes that I may behold *wondrous* things out of thy law." Then after having prayed that prayer, read until your heart has been warmed by hearing God speak to you. Then you are in the spirit of prayer, and then you can pray. Let God speak to you first, and then you speak to God. Don't you like that prayer of the Psalmist? Let us read it again: "Open *thou* mine eyes that I may behold *wondrous* things out of thy law." There are wondrous things in the Word of God, and God can open our mind so we can see them. It is like going down into a mine—you find nuggets of gold there and precious jewels. The Bible is getting more precious to me every day that goes by. I find new things in the Bible constantly. When you read the average book, you feel you are through with it; once in a while you will want to read a book the second time. You can read the Bible a thousand times, and still you will find something new in it. Be a real Bible student.

In the fifth place, separate yourself from all known sin. Burn the bridges behind you. I like that term, don't you? Armies, when marching, burn the bridges behind them so they can't go back. They have to go

forward. When you leave the devil's territory, burn the bridges behind you so there is no way back. That is what God wants. Separate yourself from every known sin, from everything that is contrary to the Word of God. We are in this world but not of it. It is all right for a ship to be in the water but not for the water to be in the ship. God's call is a call to separation.

In II Cor. 6:14, we read: "Be ye not unequally yoked together with unbelievers." Does that passage allow a believer to marry an unbeliever? "Be ye not unequally yoked together with unbelievers." Does that allow a Christian to go into business partnership with an unbeliever? Does that allow a Christian to become a member of an organization where the people of the world and the people of God are together? Does it? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Can a Christian young woman keep company with an unsaved young man? "Be ye not unequally yoked together with unbelievers." Let us get that straight now. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate."

A young fellow who had been converted told me the next day after his conversion, "I have had a hard job today. I have been around in all the pool halls paying up my bad debts. I am paid up now, and those places are not going to see me anymore." He had understood the matter of separation. God's call is a call to separation. We need clean-cut thinking and preaching along this line—separation from the world. God help us to recognize the necessity for this separation from the world.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," filthiness of the spirit as well as of the flesh, "perfecting holiness in the fear of God." God's call is a call to separation from all known sin and from all worldly entanglements and a separation unto God. And when that thing is settled, my friends, we are not going to have a lot of questions, "Can I do this?" and "Can I do that?" God, help us to be separated people. We are pilgrims and strangers in this world. A pilgrim is a person on a journey, and a stranger is a person away from home. You and I are away from our heavenly home on a journey. We are ambassadors of another kingdom. One of these days the ambassadors are going to be called home.

In the sixth place, be a rejoicing Christian. Don't be a sour Christian. Don't be a long-faced Christian, a cantankerous Christian hard to get along with, having

a chip on your shoulder. Be a rejoicing Christian. "Rejoice in the Lord part of the time"? "Rejoice in the Lord always: and again I say, Rejoice." "The joy of the Lord is your weakness"? Is that what the Bible teaches? No! "The joy of the Lord is your strength." The way to become strong is to be a rejoicing Christian. Oh, that we could understand and realize that it is our duty as well as our privilege to have the joy of the Lord and to rejoice in Him.

In the seventh place, witness for Christ. Testify for the Lord. Say a word for Jesus. If we deny Christ, He is going to deny us before His Father in heaven. If we are confessing Jesus, the Lord Jesus Christ is confessing us. Just now He is confessing me. He is saying, "Father, that man that is standing down there confessing me before men is My child; he is My servant." Oh, isn't that a wonderful thing—the fact that Christ is confessing us before His Father in heaven if we are confessing the Lord Jesus Christ? Let us not be so silent about the Lord Jesus Christ. Why should you be so quiet about our blessed Savior when you think of what He has done for us? How can you be silent?

You have heard about the doctor who helped the boy who had been sick. The boy was on his way to recovery, and the mother came to see her son at the hospital. The mother said, "This is a wonderful hospital." The boy said, "Oh, it's all right. But, Mother, you ought to see my doctor." "You have nice nurses here," the mother said. "Oh, they are all right. But, O Mother, you ought to see the doctor." And he kept praising the doctor and telling about the wonderful doctor because the doctor had done so much for him.

Isn't that the way we ought to talk about the Lord Jesus? He has forgiven us, cleansed us, saved us, kept us, used us, blessed us. Talk about Jesus; sing about Jesus. Praise our precious Lord. Let us see to it that we have a testimony and that we are witnessing for Christ.

In the eighth place, get into fellowship with God's people. Seek out spiritual Christians and have fellowship with them. Don't seek out the carnal, the worldly crowd and find your enjoyment with them. Seek out the people who know the Lord and who walk with God. Go to the prayer-meeting. Get into the local church. Put on your uniform. There are some folk who seem to get along without the church. There are some folk who have been very active church workers back in Chicago, Indianapolis, New York, and Philadelphia and so on, but now they are going to take a vacation for about a year. They go around a little here and there and become church tramps and seem to be rolling around on roller skates, and they never settle down. We have thousands of people like that. They ought to take the roller skates off, put their uniform on, and march with the army.

What would you think of a soldier who said, "I am going off here and fight by myself today"? And then another said, "I am going over here and fight by myself." What would happen? An army like that would soon be defeated. We need to put the uniform on and march with the rest of the soldiers. Get in the army, on the firing-line for God. If you've got the roller skates on, get out that church letter and get this thing cleaned up.

In the ninth place, surrender to the Lord completely.

Why is it that so many of us have an up-and-down experience for a long time before we get to the place where we place ourselves completely on the altar of God? We should do that the minute we are converted. We ought to have two calls. After praying with folk who have been converted, give them a call to surrender their lives to the lordship of Christ and let Christ be upon the throne and take complete possession of body, soul, and spirit. Be an out-an-out Christian right from the beginning. Yes, surrender completely to the Lord and live the life Christ wants you to live. That will bring glory to Christ and blessing to your own soul and salvation to others.

A young Japanese boy was on a boat going to the Orient. There was a Christian missionary on that boat. One day this missionary gave a Testament to this Japanese boy. He was well educated, and he took the Testament and read it through. He came back, and the missionary asked, "What do you think of that Book?" "A wonderful Book, the greatest Book I have ever read; this Jesus Book is indeed a marvelous Book." "Are you going back a Jesus man?" "No, it is a wonderful Book, but the standard is too high. It is impossible to attain that standard. Nobody can live up to it." The days went on and the last day they were on the boat, the Japanese boy said to the missionary: "Yes, I am going back to Japan a Jesus man." "Tell me about it," the missionary said. "I have seen this Jesus Book lived. I saw a lady missionary on the boat go to a mother and say, 'Mother, you go up on deck and I will take care of the baby while you are getting some exercise and fresh air.' This missionary would be sitting on a steamer

chair and some old person would come along. Missionary would get up and say to the elderly lady, 'You sit down here.' She would take a rug and blanket and put them around that old lady. I have seen the Jesus Book lived. I am going to Japan a Jesus man."

If more folk would see the "Jesus Book" lived, I think there would be more people coming to Christ. Let us live the Christ life day by day. Be wholly surrendered to Christ.

In the tenth place, be a soul-winner. Every Christian should be a soul-winner. Every child of God should be out after souls. How long since you won a soul for Christ? Ask yourself that question.

We used to pray in a church I served, "Lord, don't let a week go by without someone coming to Christ." I believe that prayer was heard. I believe not a week went by that somebody didn't come to Christ. They came to Christ in the church and through the church. They came on Sunday night—sometimes many, sometimes few, sometimes only one. Some would come to my office and sometimes when I went out visiting a soul would be led to Christ.

Two businessmen in the church purchased some tract containers, and we distributed them in the church. The women would take the containers home and nail them up by the kitchen door. The containers were filled with tracts. When a tramp or vagabond or hobo or some other itinerant would come around and ask for a cup of coffee, the woman would give that person a tract. Some of the women said, "I didn't think I could witness for Jesus, but I have learned how now."

I had a deacon in my church who was always talking to people about God. He was the manager

of a garage. People would come in to buy an automobile or to get one fixed, and he would soon get them talking about the Lord. He had some wonderful experiences. One man came in looking for a job. My friend said, "I can't give you a job because I haven't one to give you, but I know one who can, and I will introduce you to Him. He can give you a job." "Where is he?" he was asked. "Right here, and His name is the Lord Jesus Christ. And if you will get down on your knees and accept Him as your Savior and let Him save you, He will save you, and He will solve your problem." That man got down on his knees and accepted the Lord Jesus Christ. He was a printer. He left the garage and walked down the street and went into a printing-shop and asked, "Do you have a job for me?" "Yes, we need a man right now, although it is just temporary." That man went back to the garage with a shining face and said, "I got a job!" And he went home and told his wife what had happened. She couldn't understand it. She thought something was wrong, for folk sometimes think that, when they see a person who has salvation, real, old-fashioned salvation. They think something is wrong, because the natural man cannot understand spiritual things. That man came back and reported that God was blessing him and helping him financially, materially, and in every way because he had got right with God. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Do you know that the average person will appreciate your interest in his eternal welfare? I came into the office of a very prominent business executive.

A man of that type usually suggests by his attitude: "Tell me what's on your mind and get out." Of course he doesn't say those words. Perhaps he has a motto, "This is my busy day," and he turns that around so you can see it when you come in. Without sitting down, I said, "Mr. Jones, this is what I am here for," and then stated my errand. He granted my request, and I said, "Thank you," and started to go. When he saw I was in a hurry, he wasn't in such a big hurry. He said, "Just a minute." I said, "You are a busy man, and I am a busy man." But he said, "Dr. Rood, tell me, *what is it all about?* What is it all about?" and that was enough, wasn't it? Anybody who can't take an opening like that is no good. It gave me a chance to tell the story of Jesus and to give my testimony, to tell what Jesus had done for me. I don't know that I won that man for Jesus, but he gripped my hand and there were tears in his eyes as he said, "I want you to promise me that every time you come to Chicago you will come and visit me." The next time I came to Chicago, he was dead. My comfort was that I had told him the way of salvation and invited him to Christ.

People are waiting for you to speak to them. Don't do it in an antagonistic way. You don't have to create antagonism. You can be gracious. You can have a method of procedure that will win the good will of people and make them appreciate your interest. Ask God for grace to do that.

One night a woman came into my church in Chicago and asked, "Will you come over and see Archie?" I asked, "How would tomorrow be?" "That will be just fine." I arrived about nine o'clock. I had

never met Archie before. His wife had been coming to my church for some time. He was sleeping on the couch. I rang the bell, and he came and opened the door. We sat down and visited for a few minutes, and then I said, "Archie, I have come here to win you for the Lord Jesus Christ." I find that the direct approach is often the thing that God honors and blesses. I explained the way of salvation and met his objections and difficulties. His wife wasn't there when I came, but before we got through, she had come in. At last, after about an hour of conversation about the way of salvation, I asked, "Archie, will you accept the Lord Jesus Christ right now?" And he said, "I will." We got down on our knees, and his wife put her arms around him and wept and praised God. Thank God for salvation. He was gloriously saved. The last day I was in Chicago, I went out to see him. How glad I was to see that Archie had a ringing testimony, and he could say that Jesus was his Savior! It is a glorious work. Every child of God should be doing it day by day.

Then, last of all, live in the blessed hope. Live every day as if that were the day when Christ is coming again. What do you get out of the newspapers these days? How are you affected as you read the newspapers concerning Asia and Europe? Don't you feel that things are happening now day by day that may indicate that we are very close to the end of this age? Don't you feel that this present situation could very quickly develop into the battle of Armageddon? Don't you realize that before that takes place, the rapture of the church will take place? Therefore, do you think it will take very long before Jesus comes back again?

My friends, it seems to me that as never before in the history of the church, we have reason to be looking for the return of the Lord, every day, every night. I want to go to bed at night saying in my heart, "Lord Jesus, this might be the night when Thou shalt come back again." And I want to rise in the morning saying in my heart, "Lord Jesus, this might be the day when Thou shalt return." We ought to be ready for a journey. Are you all packed up ready to go on a moment's notice? I have plans, but they are all tentative. I am planning a world-wide crusade. But over all of these things I have written, "Subject to change without notice." I want to write that over all of my plans—"Subject to change without notice." That is true of everyone of us. The Lord Jesus Christ is coming back, and we are going to be caught up to be with Him. We ought to live like folk who believe that "the coming of the Lord draweth nigh." Let us live in the light of the blessed hope.

Some years ago, a certain city had a competition among the best gardens of that community, and a prize was offered for the best kept garden in that city. A man who owned a very beautiful place wanted to enter his garden in the competition. He said to his gardener, "I want the weeds to be kept out, and I want the lawn to be carefully cut regularly, and I want the hedges to be trimmed and everything to be in perfect order every day, because the judge might come at any minute. And I want everything in good order when the judge comes." The gardener worked and kept that lawn mowed, the hedge trimmed, and the weeds out. One day the judge came, and this particular garden received the first prize because the gardener

was working every day in expectation of the coming of the judge. That is the way I want to keep my life—I want to keep the weeds out. I want to keep the lawn mowed. I want to keep the hedge trimmed and everything in readiness for the return of our blessed Lord and Savior Jesus Christ!

VII

GOD'S MESSAGE TO AMERICA IN AN HOUR OF CRISIS

Delivered at the 45th Annual Winona Lake Bible Conference, Winona Lake, Indiana, Tuesday Evening, August 22, 1939

VII

GOD'S MESSAGE TO AMERICA IN AN HOUR OF CRISIS

YOUR prayerful attention is called to the Word of God as it is found in the 81st Psalm, beginning with the 8th verse and reading to the end of the chapter:

Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me;
There shall no strange god be in thee; neither
shalt thou worship any strange god.
I am the Lord thy God, which brought thee out
of the land of Egypt: open thy mouth wide, and
I will fill it.
But my people would not hearken to my voice;
and Israel would none of me.
So I gave them up unto their own hearts' lust:
and they walked in their own counsels.
Oh that my people had hearkened unto me, and
Israel had walked in my ways!
I should soon have subdued their enemies, and
turned my hand against their adversaries.
The haters of the Lord should have submitted
themselves unto him: but their time should
have endured for ever.
He should have fed them also with the finest
of the wheat: and with honey out of the rock
should I have satisfied thee.

Every careful student and expounder of the Word of God will differentiate between interpretation and application. However, a word of warning is sometimes necessary in making this distinction. We should not be so extreme in our interpretation that we have little or nothing of the Word of God left for ourselves. Certainly it is true that all of the Bible is for us even though all of it is not about us. We recognize the fact that there are some portions of Holy Writ that are addressed to the Jews, other portions to the Gentiles, and other portions directed to the church of God. However, we must recognize the fact that every part of the Bible is of practical value to us in this particular age. The principle is announced by Paul in Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." So the Christian who leaves the Old Testament out of his reading is depriving himself of much blessing. "The New," someone has said, "lies concealed in the Old, and the Old lies revealed in the New." The principles that prevailed in ancient Israel prevail today. Sin is always visited with judgment, and sin is always a reproach to a people, but righteousness exalteth a nation. These principles are not only true of one age; they are true of all ages. Therefore, we may read a text like the one that has been quoted, realizing that it is addressed to Israel, and make applications to our own nation in its present critical hour.

As we study this portion of the Word, we find that Israel was worshiping strange gods and would not hearken unto God. Israel preferred to walk in her

own ways and according to her own counsels. She was indebted to God because He had brought her out of Egyptian bondage, and yet she turned her back upon Him. These statements are equally true of our own nation. God has blessed America above the nations of the earth. This nation was founded by God-fearing men who came from afar that they might here find an asylum where they might have freedom to worship God according to the dictates of their conscience. God has given us from time to time in this nation great Christian leaders. After the first Continental Congress had been in session for several days without accomplishing anything, Benjamin Franklin, who was not known for his piety, stood to his feet and said: "Gentlemen, can we expect to found a nation without receiving the guidance and blessing of Almighty God? I propose that we give ourselves to prayer." And the memory of that Congress engaged in prayer has been preserved in art that we have all seen.

During the last few decades, America has turned her back upon God, become materialistic, and is worshiping the golden calf, and consequently the judgment of God is upon the nation in the present hour. I lay the responsibility for this depression at the door of the apostate portion of the professing church in the United States. When the professing church repudiated the infallible revelation of God and denied the virgin birth, the Deity, the physical resurrection, and the atonement of Jesus Christ, it sowed the seeds that brought on the harvest that we are reaping in the present hour. God, help us to recognize it.

We find in my text this statement, "So I gave them up." When Israel gave up God, God gave up Israel. When a man gives up God, eventually God must give

up that man, and when a nation gives up God, that nation will be given up by God. Has the time come or is it near when the statement, "So God gave them up," is true of our beloved country? Does God have to say, "Because of their Christ-rejection, their forsaking the faith of their fathers and the God of their fathers, I gave them up"? Certainly, it is true that we are passing through the greatest economic depression of our history, and the tragedy of the situation is that there is so little recognition of the spiritual factors involved. Men have lost faith in each other; they are disillusioned; they do not know where to turn in this hour of stress and trial, and therefore this is a most challenging period to the church of the living God. We may well ask ourselves, has God a message for this day and generation, has God a message for this crisis, has God a message for the church that bears the name of His Son?

It is very interesting and very significant that the only prophetic word that has come in the midst of this depression from any man who has the ears of the nation comes from a layman by the name of Roger Babson. We have listened in vain to those behind the sacred desk, who have the ears of the nation, for some distinctive message, for some prophetic message for this day and hour, calling the people back to God as the ancient prophets used to call their nations and people back to God. Mr. Babson recently came back from a conference of church leaders where he discovered that churches are curtailing their work because of the depression, and he made this statement: "For churches to curtail their work because of the depression is like hospitals running half time because of an epidemic and reveals the fact that churches are

failing to realize their responsibility in the premises. Church leaders have the same responsibility in a time of depression that doctors have in the time of an epidemic." And then he makes this appeal, "I, as a business man, appeal to the churches to awaken, to be aroused, to bestir themselves, to recognize their responsibility in this solemn hour."

What is the challenge of the crisis? What is God's message in this hour?

The challenge of the crisis, first of all, is to hearken unto God. "Oh, that my people had hearkened unto me," we read. God is seeking to talk to His people in these days, and some of us have gone through times of testing and difficulty in order that God might have a chance to say something to our hearts. Hearken unto God! How do you treat God's Word? Do you think that God is indifferent to our attitude toward His Book? We are sensitive about the way men treat our word. The most insulting thing you can do to a man is to say you doubt his sincerity. The most insulting thing you can do toward God is to reject His Word. Men in our nation on every hand are doing that very thing. God's Word says, "Forever, O Lord, is thy word settled in heaven." "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." The challenge of the depression is for God's people to come to the Book, to come to the ways of God, the truth of God, to that intimate fellowship with God whereby we are in an attitude of mind wherein we can hear God's voice speaking to us in His Revelation. We need to give ourselves to the study of the Word of God in these days of declension and apostasy, and

we need to live out in our daily lives the precepts of God's holy Word.

Not long ago I stood by the tomb of Dwight L. Moody on Round Top in Northfield, and beneath his name I read these words: "He that doeth the will of God abideth forever." And as I stood, I turned to my brethren and said, "Let us pray," for I felt the need of a prayer of dedication that somehow we might be impressed with the message of God so that we might do the will of God more perfectly. How we need to be men of God like D. L. Moody, who take time to listen to God, hear His voice, and come forth from the inner sanctuary with the dew of heaven upon their garments, enabled to speak forth the message of God with divine unction and power!

The second challenge of the depression is to trust God. The eyes of the world are upon God's people to see if we are hanging our heads, if we are discouraged, if we walk as though we had no living God. We are challenged to show the reality of our faith and reveal to the world that God has a people that are trusting in Him. Let us face the world with Ps. 37:3: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Will you put that to the test? Will you trust God, will you obey Him, will you do good? God will take care of His own. Phil. 4:19 is still in my Bible: "My God shall supply all your need according to his riches in glory by Christ Jesus." The God of the first century is the God of the twentieth century, and the challenge of this crisis is to trust Him.

Some years ago I was invited to speak in a series of missionary conventions in southern California. I lived in one of the cottages of the missionary colony

of Glendale. I met the founder of this colony, Mrs. Suppys, and learned from her the story of the colony. She accepted Jesus Christ as her personal Savior, took God at His Word, and accepted His promises at face value. She asked the Lord for fifty thousand dollars to establish a colony where returned missionaries might come and find an asylum while on furlough. She kept on praying for that sum though it seemed unreasonable to expect it. She had a small piece of land that was not bringing her any financial returns. Some of you have discovered what it means to be property-poor in this depression. What do you suppose happened? They discovered oil on that piece of land, and the well kept on producing until she had fifty thousand dollars, and then the flow ceased. She told me, "Brother Rood, I might as well have asked for one hundred thousand dollars, but maybe the Lord saw He could not trust me with that much, so He led me to pray for fifty thousand." Then came the high-pressure salesmen. "They told me they wanted to take the money and invest it for me, but I said, 'No, I received this money from the Lord, and I am going to use it in the Lord's work.' One of them said, 'You let me take this money, and I'll bring you back one hundred thousand.' But I said, 'Oh, no, if the Lord wanted me to have one hundred thousand dollars, He would not have to use you birds to bring it to me.' " She bought a piece of property in Glendale and built those cottages, and that colony stands in the twentieth century as a monument to the fact that the God of the first century is the God of the twentieth century.

The third challenge of the depression is to "go forward." "Speak to the children of Israel that they

go forward." It saddens our hearts to read of the various denominations and missionary societies recalling their missionaries. And yet, in the midst of the depression, some of our faith missions have been able not only to carry on their work but to send out new missionaries. These missions do not have great organization behind them, but a mighty God, and that is the secret of their success. This is no time for retrenchment, for retrogression; it is a time to go forward.

"Speak to the children of Israel that they go forward." You remember the scene. The children of Israel at the command of God and under the leadership of Moses had left the Land of Egypt and had reached the Red Sea, and there they camped. Behind them were Egyptian hosts and in front of them the Sea, and they were commencing to get panicky and to upbraid Moses, their leader. That has been the habit of men ever since. In the midst of a crisis, we feel we must have someone to blame, and so there is a wave of discontent going over the nation and we are blaming someone instead of ourselves. No one seems to recognize the fact that there are spiritual factors involved. It is the sin of America that has brought on this depression. And so they blamed Moses and said, "Why could we not have stayed in Egypt?" They were discussing the merits of Egypt as a burial place, and talking about crepe, coffins, tombstones, and cemeteries when God was getting ready to lead them into Canaan. What was the trouble with the children of Israel? They had lost their vision of God. The difficulty was not with the Egyptian host nor with the Red Sea nor with Moses. The difficulty was

that they had lost their vision, and the difficulty with us today is that we have lost our vision of the living God. "Where there is no vision, the people perish."

"Speak unto the children of Israel that they go forward." At the command of God, they went forward and walked through without getting their feet wet, because God was able to make a path through the sea. Can't you see the children of Israel marching through with the wall of water on each side, walking through dry shod? God took care of them, and He will take

"Speak unto the children of Israel that they go forcare of you if you will but trust Him. Here you have the divine challenge. Will you take courage? Will you seek for a new vision of God so that you may be able to press on? Have you seen the letters, with the DE and the I crossed out, so that it reads PRESS ON? That is the challenge to the people of God.

The fourth challenge of the depression is to evangelize the nation. This country is not a Christian nation; it is pagan, dominated by a pagan philosophy of life. The job of evangelizing the nation must be done all over again. The average man walking the streets of our cities has no more conception of historical, experimental, vital Christianity than the Hottentot in Africa. That is the tragic situation of our day. Men know a great deal about religion, about psychology, about philosophy; they know there is a God, but I am talking about evangelical, New Testament Christianity.

We need to wake up to the alarming spiritual condition of America. I recently came back from the

New England States, and I discovered some astounding conditions. There are scores of towns without a church service. Hundreds of churches have abandoned the Sunday-evening service, and still more have discontinued the weekly prayer-meeting. In some instances, they have combined the Sunday school and the church service, meeting at nine o'clock so that church-members can get an early start on their Sunday golf. On top of that, there is a growing propaganda against "mass evangelism," and of the seven thousand ordained preachers, not more than one thousand believe in the authority of the Word of God and the atonement and deity of Christ. It is little wonder that a man of God from the New England States stood before us in a convention a few years ago and pleaded, "Come over into Macedonia and help us!" That is the cry that comes from the part of the country settled by our Pilgrim Fathers. Oh, for a revival in the midst of this crisis that will arouse ministers to preach the gospel! We need a revival that will cause the Christian people of this country to recognize their responsibility to witness for Christ to lost men and women. This nation will not be evangelized by skeptics. They cannot do it and will not do it. It has to be evangelized by the folk who believe in the infallible revelation of God and the atonement of Christ as the only hope for the lost world. Many churches today want diplomats behind their pulpits instead of prophets. They want glad-hand artists who will pat people on the backs and tell them that they are wonderful. They want their pastors to be "good mixers," and God is looking for good separators. A certain leader of a faction in a church came to his pastor and told him his grievances, and the pastor answered him,

"You are exactly right." Then the leader of another faction came and told him a story just the opposite, and the pastor said, "You are exactly right." His wife, who had overheard the conversations, came into the room. "Look here," she said, "two leaders of different factions have told you stories that are exactly opposite, and you have said to each of them, 'You are exactly right.' Do you know what I think of you? You are a fool and a coward." And the minister answered, "You are exactly right."

There are folk like that who are so agreeable that they agree with everything and everybody. Oh, for positive convictions and a positive declaration of the whole counsel of God! We need tongues of fire that will cause us to preach about sin, repentance, judgment, hell, and regeneration, that will cause us to preach Christ with holy enthusiasm and fervor as a dying man to a dying man, standing between God and a world alienated from God.

The fifth challenge of the depression is to live for Christ! If there has ever been a time when God's people have been challenged to live out and out for Christ, it is in the midst of the worldliness that prevails in the present hour. In a rescue mission, a well dressed woman went to speak to a man. He said, "Just a minute, do you play cards?"

She answered, "No, I do not."

"Do you dance?"

"No."

"Do you drink?"

"No."

"Do you attend the theater?"

"No."

"All right, you can go ahead and talk to me, but I won't listen to anyone who does the things that brought us poor wretches where we are."

That is the attitude of the average man of the world. He expects the Christian to be different, and God calls us to be "a peculiar people, zealous of good work," and expects us to be separated from the world and unto God. We are pilgrims and strangers here on earth. This is not our home. We are sojourners and on our way to a city whose builder and maker is God. We are ambassadors of realms beyond the sky, called to a life of separation.

A Congressman in New York had a servant girl, a Christian young woman, who married a carpenter. He turned out to be a shiftless drunkard. The girl's former employer decided to come to her aid by building her a house, and he gave the husband the job of building the house, without revealing his purpose. As the man worked on the house, he cheated his employer by using inferior material and he made a botch job of it. When it was completed, the Congressman handed the deed to the man and said, "Give this to your wife; it is a gift to her from me." The man was crestfallen. They moved into it, and as the days and months went by, the poor workmanship was revealed. In the midst of a storm, the man was heard to cry out: "Oh, if I had only known that it was my house I was building!" Christian friend, you are building your own house with the thoughts that you think, the deeds that you do, the words that you speak, and your house is going to be evaluated at the Bema. Whatever is gold, silver, precious stones, is going to stand the test of fire; whatever is wood, hay, and stubble is going to burn at the

judgment-seat of Christ. What materials are you putting into your house? The challenge of the crisis is for God's people to live out and out for Christ. It is a call to holiness; it is a call to separation; it is a call to a Spirit-filled life, a victorious life.

The sixth challenge of the depression is to live a life of prayer. Few people are accepting the challenge of God and giving themselves to prayer. Every previous crisis in this nation has brought the people to their knees, but today we seem to think that we are going to wriggle out somehow and find a panacea and solution for our problems. Many of you used to say before the depression that you didn't have time to pray, but you have had time to pray lately. Susanne Wesley had nineteen children, and yet she spent an hour a day in prayer. Don't you think you could pray more than you are praying?

In this crisis, we need Christ. The solution of our problems is not in men. The only hope of America is Jesus Christ, the Son of God. It is Christ or chaos. The other day I was reading in the Old Testament, and I saw the picture of Israel in her great day of distress and turmoil. When Isaiah saw the materialism and the godlessness of the people and of the nation, and foresaw the captivity that was just ahead, he went into the secret place with God and talked with the Lord about the nation, for he was a patriot. He loved his people and his country. Then, across the horizon appeared a man, and God said, "Here is the panacea." And the prophet wrote, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). That is the Man Israel needed, and that is

the Man America needs. Christ is indeed a rock in a weary land and a river of water in a dry place. That speaks of protection and refreshment, and what the American people need, what you and I need, is protection and refreshment. All of this is to be found in Christ.

Sometime ago a man of God was traveling in Egypt, and a storm arose. He turned to the Arab who was with him and said, "We must go back to Cairo." "No, it is too late to go back," said the Arab, "we are in the midst of a sandstorm that will last from five to seven days. We must go on to a place where there is a rock, and that will protect us." Late in the afternoon, after a battle with the storm, they reached the huge rock and found here a spring of water. The man of God bent over and slaked his thirst from the cool water, and then they sat down in the shelter of the rock. The man of God took out his Bible and read, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." He turned to the Arab and, pointing to the rock, said, "Jesus is the rock in the weary land and the river of water in a dry place," and as Philip of old, he preached unto him Jesus. The Arab said, "I have never heard it like this. I have been an enemy of your Christ, but from now on I am going to follow Him and trust Him and obey Him." We need the Christ of God in this hour, and prayer is the recognition that we are helpless in ourselves and that we need Him. It takes humility to pray. The proud man does not pray. He does not feel his need of God and the servants of God. O people of God, if we could catch the vision and give ourselves to prayer, this nation

could be shaken once more for God. A Holy Ghost revival is the only hope of this nation. God, help us to awaken to that fact before it is too late.

The seventh challenge of the depression is to give ourselves to the ministry of winning souls. A letter came to my desk recently stating that there are seven hundred fifty thousand boys and girls in the city of Chicago untouched by any sort of religious instruction. What are we doing for the boys and girls, for the men and women in our cities without Christ? There has never been a time, there has never been an opportunity like the present. People of God, it is time for us to bestir ourselves. We must give ourselves in a new way to the work of soul-winning.

This is a challenging hour. People are hungry. They need God. Some of them don't realize their need, but they are hungry. You and I have a story to tell, a testimony to give, a gospel to proclaim, a Christ to preach. Are we going to do it faithfully and loyally?

I went to a western metropolis a few years ago for a union campaign. God gave us a revival in spite of the difficulties, and it started when a young preacher broke down in an after meeting in one of the first meetings of the campaign and prayed as I have never heard a preacher or any man pray. He said, "O God, I know that You called me to preach. I know that You laid Your hands upon me and gave me a message and a passion, but, O God, I have lost my vision, my courage, my power, my message. O God, will You give me another chance, give me back my message, my zeal, my faith, and use me to win souls?" It broke the meeting up in such a way that the assembled people got on their knees before God, and I have seldom heard

or seen such weeping and praying. You will not be surprised when I tell you that a Communist was converted, and a lawyer came to Christ. Yes, the revival came because someone had burden for himself and others. I do not dare to believe that the burden will be placed on every soul, but I dare to believe that many will get the burden and that you will pray through for a God-given, Holy Ghost, nation-wide revival, that you will accept this challenge and go forward in the name of the Lord and spread the flame until revival fires are burning from coast to coast!

VIII

THE IDEAL CHRISTIAN WORKER

An address delivered at the Calvary Baptist Church
New York City

VIII

THE IDEAL CHRISTIAN WORKER

IDEALS have been compared with stars. The sailor is guided by the stars. He does not reach the stars thereby, but he does reach the harbor. Similarly, Christians find in the Word of God those shining lives that provide guidance for the journey of servants of Christ through this present life. Paul is the ideal Christian worker. He was a Christian statesman, a dynamic leader, an able organizer. He was a profound theologian, a sacrificial missionary, a zealous evangelist, a clear teacher, and a remarkable author. He gives us the secret of his life and marvelous ministry in the statement, "For me to live is Christ." It is doubtful whether anyone else in the history of the church has so understood, lived, and interpreted Christ as did Paul. It is no wonder that Paul could say: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Examining the divine revelation, we find the characteristics of an ideal Christian worker as manifest in Paul and his ministry.

The ideal Christian worker must have, first of all, a spiritual experience. Of necessity he must be one who has experienced the miracle of regeneration whereby he has passed from the realm of death into the realm of life and has become a partaker of the divine nature. Paul had this experience. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This is Paul's testimony. He had recognized his lost and undone condition apart from Christ, and he had accepted the Lord Jesus Christ as his personal Savior. He had experienced a radical change and had been given a new outlook upon life and a new attitude toward Christ and toward his fellow-men. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Furthermore, the ideal Christian worker must be Spirit-filled. Paul admonished the Christians in Ephesus to "be filled with the Spirit" (Eph. 5:18). Paul had experienced the infilling of the Holy Spirit and was living and working in the power of the Third Person of the Trinity. He knew that it was impossible to live a victorious life and to be a blessing in this world without the infilling of the Holy Spirit. We do not agonize ourselves into this experience. We receive it through an attitude of surrender and faith. No one should attempt to teach the Word of God and to work for the Lord in his own power. Work done in the energy of the flesh is doomed to failure as far as results for eternity are concerned. Only that which is done in the energy of the Holy Spirit will stand

the test of fire at the judgment seat of Christ, and only service of that kind will be rewarded.

Furthermore, the ideal Christian worker must walk with God and must maintain unbroken fellowship with the Lord. He will allow God to speak to him through His Word, and he will speak to God in prayer. Paul, like Enoch of old, walked with God. He did not wish to allow anything to come between him and his Lord.

The Christian worker who gives his full time to the ministry of the Word—whether as preacher, missionary, evangelist, or Bible teacher—should be one who has received a definite call from God to that work rather than to a secular occupation. Paul had such a call. "He is a chosen vessel unto me," spoke the Lord concerning him (Acts 9:15). When testings come, what a comfort it is for a minister to know that he is a God-called and a God-anointed man! No one should dare to go forth into full-time Christian work without being absolutely sure he has a commission from the Lord.

The ideal Christian worker will be a man with a message. He will have a gospel message. What is the gospel? It is good news. Paul has given us a clear definition of the gospel in I Cor. 15:3-4. The gospel is the good news that Christ died for our sins and that He rose again the third day. Christ, through His sacrificial death upon the cross, made it possible for man to be reconciled to God. Apart from Christ, man is lost. He is a sinner by nature and practice. He has missed the mark and is alienated from God. A true preacher must have a Pauline conception of the exceeding sinfulness of sin and of the solemn fact that men are in danger and need salvation. God longs to save men. "And all things are of God, who

hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18-19). We are to plead with men to come to Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

The ideal preacher will have a dogmatic message. He must be positive and not negative. He must preach the truth of God without fear or favor. He is not a truth seeker but a truth finder. He has found Christ Who is the Way, the Truth, and the Life.

This message of the ideal preacher will meet men's deepest needs. There are three fundamental problems in the world: namely, the problem of sin, the problem of sorrow, and the problem of death. These problems are universal, and Christ is the answer and the only answer. Paul said: "*I know* whom I have believed" (II Tim. 1:12). Paul knew that he had a Savior who can save from the guilt of sin and from the power of Satan. Christ had met his need; and what Christ has done for Paul, He can do for others. This was Paul's conviction, and this must be our conviction if we are to be a blessing to mankind. Christ has power upon earth to forgive sin.

He breaks the power of canceled sin;
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

"The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Christ can also solve the problem of sorrow. Paul said: "*We know* that all things work together for good to them that love God" (Rom. 8:28). There are no mistakes in God's dealings with His people. He deals with us in love. Life is not controlled by fate. God is on the throne, and He so overrules the experiences of life that all things work together for good. What a message of comfort to those who are sorrowing! What a satisfying and truly adequate philosophy of life for those who are being tested!

Christ is likewise the solution of the problem of death. Paul said: "For *we know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 5:1). This life is not all. There is something very real beyond the mists and the clouds. Christ has conquered death and the grave, and because He has conquered, we shall conquer. The Lord Jesus Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). What a privilege it is to go to sinning, broken, dying mankind, and to say that Jesus Christ can forgive every sin and can save every soul who will turn to Him! He is able to answer our questions and solve our problems. He has forgiveness for the sinner, comfort for the mourner, and hope for the dying. A God-called preacher has the message that the world sorely needs, the only message that can meet the fundamental needs of man.

Having an adequate message, the ideal Christian worker is also a man with a program. He recognizes the Holy Spirit as his infallible Guide. He allows the Third Person of the Godhead to direct his steps.

Like Paul, the present-day servant of Christ has an eye for the strategic places. Paul preached the gospel in great world centers. He went to Corinth, Ephesus, and Rome. Churches were established in these key cities, and it was Paul's plan that these churches should evangelize the city and the surrounding area.

The great Apostle sought to reach all classes. He preached to the Jews and to the Gentiles. He had the spirit of concern for his own people. He said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). He preached in the synagogues, in the open air, and in the homes. If he were alive today, he would hold great tent-meetings and would utilize the radio. Paul said: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

Paul had a genius for putting others to work. Moody said it is better to get ten men to work than to do the work of ten men. It has been said aptly that it is the business of the preacher to organize, deputize, and supervise. Oh, for the ability to put every member of the body of Christ to work! Every member has some talent, and great things could be accomplished if every member of the body would function according to God's program and in God's power.

Paul kept on until the end of the journey. God never puts a faithful servant on the retired list. Exactly as long as He allows us to remain here in this world, He has something for us to do here. The preacher may not always be able to preach until the end of the journey, but he can continue his ministry of intercession. Paul's public ministry seemed greatly limited when he was a prisoner in Rome, chained to a guard. Yet he was so faithful in witnessing for

Christ that souls were saved and there were "saints . . . of Caesar's household." While Paul was in prison he wrote letters to the churches in Ephesus, Philippi, and Colosse. He was an intercessor. He prayed for his fellow workers, for the churches that he established, and for the converts that he led to the Lord.

Paul remembered the children. "Be ye therefore followers of God, as dear children" (Eph. 5:1). Our Lord is interested in the boys and girls. The Lord Jesus Christ died to save the children. There are twenty-seven million boys and girls in this country who need to be evangelized. The childhood of America is our great field, a field white unto harvest. The children are reachable. A child can have a definite experience of Christ's regenerating power. A born-again child can win others for Christ. A Christian worker must recognize his responsibility to the children. He must make use of every opportunity to lead children to Christ. The Lord is seeking to present the vision and to lay the burden of child evangelism upon the heart of every Christian worker in this nation.

Necessarily, the ideal Christian worker will be a man with a passion for souls. Paul said: "I am debtor . . . I am ready to preach the gospel" (Rom. 1:14-15). He also said: "Woe is unto me, if I preach not the gospel" (I Cor. 9:16). He was controlled by the love of Christ. He said: "For the love of Christ constraineth us" (II Cor. 5:14). Someone has given the following paraphrasing of that verse: "The love of Christ holds us together, lifts us up, and urges us on." We need to stand together in these days. We need the lifting power of Christ's love in our hearts. We need to be urged on. We need

a vision of the crucified, resurrected, and ascended Lord. We need a vision of a world lost and alienated from God. We must have a passion for souls if we are going to be used of God in winning the lost.

Paul had faith in God. He said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Paul also said: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Without faith it is impossible to please him" (Heb. 11:6). As Christian workers, we should desire above all else to be well pleasing unto Him Who loved us and gave Himself for us. We must be men of faith.

Will you not pray this prayer in your own heart? "Make me God's man, doing God's work, in God's way, through God's power, and to God's glory."

IX

IS IT POSSIBLE TO LIVE A VICTORIOUS LIFE?

Delivered in the First Presbyterian Church
Seattle, Washington

IX

IS IT POSSIBLE TO LIVE A VICTORIOUS LIFE?

The Apostle Paul divides humanity into three different groups. First of all, he speaks of the natural man. You have the reference to that in First Corinthians, the second chapter and the fourteenth verse: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is the unsaved man, the one who has not yet experienced regeneration. He may be polished, cultured, educated, refined, talented, and yet he is a natural man until he experiences the stupendous miracle of the new birth.

Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." That is the reason some preachers and some professors don't understand spiritual phenomena. They are natural men; they are not born again.

You have heard about the preacher who said, "There is no such thing as the new birth. There is no such thing as regeneration."

After the meeting, a colored brother went up to him and said, "Brother, you made a mistake tonight."

"What was my mistake?"

"You said there is no such thing as the new birth, that there is no such thing as regeneration."

"Well, what's wrong about that?"

"What you should have said is that 'there is no such thing as the new birth as far as I know of.'"

The trouble with some folk is that they haven't had a definite spiritual experience, and therefore they don't know anything about spiritual phenomena.

The unsaved man is a natural man, and the things that belong to the spiritual realm are foolishness unto him. Therefore, you might as well expect a fish to give a lecture on a bird-cage as to expect an unsaved professor to explain to you the mystery of the new birth. It is outside of his realm. The natural man doesn't understand spiritual phenomena because spiritual things are spiritually discerned. You must have the Spirit of God in order to understand the Word of God and in order to understand the things that belong to the spiritual realm.

Paul speaks in the fifteenth verse of another group: "But he that is spiritual judgeth all things, yet he himself is judged of no man." Now, who is the spiritual man? He is the man who has experienced the new birth and who has surrendered his life wholly to God and received the infilling of the Holy Ghost so that he thinks God's thoughts after Him, and prays, testifies, and works in the energy of the Holy Ghost.

Paul speaks of another group, and this group is described in the third chapter, beginning with the first verse: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." We find then

that Paul divides Christians into two groups. He calls one group spiritual and the other group carnal.

We want to know the characteristics of a carnal Christian, and they are given to us here in the context: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." The first thing you notice about a carnal Christian is that he is a babe, and that he remains in a state of spiritual babyhood. He does not grow. He does not become a mature Christian.

The second thing you notice is that he must be fed on baby food. He can't stand the food that a mature Christian can eat, and so you have to give him milk. He understands only the simplest truths of divine revelation. When you are dealing with babes in Christ, you have to give them the A-B-C's of Christianity. You can't go into the deep things of God because they are beyond their comprehension.

In the third place, we learn that the carnal Christians are the ones that cause strife and difficulty among the people of God. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" There is very little difference between the carnal Christian and the decent, respectable man of the world. The trouble with carnal Christians is that they walk as natural men and you can hardly see the difference. You have known Christians like that, haven't you? You believe they are born again. They have the root of the matter in them, but they are babes in Christ. They are envious and jealous of the other singers and of the other preachers and of the other workers and of the other Christian servants. They cause strife and divisions. They get God's people working against

each other instead of working for peace and unity among the brethren. They cause discord among the people of God. And instead of putting the best kind of construction upon the statements of others, they put the worst possible construction upon those statements. They are carnal.

Oh, how many carnal Christians there are in the churches today! That is the tragedy of the church in the present hour.

Now at the judgment-seat of Christ, there is going to be a marked difference, for the carnal Christian is going to discover that his church work was wood, hay, and stubble, and it will all be burned up. The spiritual Christian will discover that he built with gold and silver and precious stones, and the house that he built upon the foundation, Christ Jesus, will stand the test of the fire at the Bema. O my brother, my sister, don't you think we had better see to it that we are among the spiritual Christians so that we shall not lose our reward at the judgment seat and so that our house will not be destroyed by the judgment fire?

The question is: Can we be spiritual? Can we be victorious, or is it necessary for a child of God to have an up-and-down experience, to be on the mountain-top today and in the valley tomorrow? Is it necessary for a Christian to sin? Must a child of God constantly be overcome by temptation and by evil? Please remember that your experience is not the standard. If we are to go by our experience, then we shall have to say, every one of us, that the Christian life is a life of defeat today and victory tomorrow, defeat the next day, and victory the day after that. It is an up-and-down experience because that has been your experience and that has been my experience in

days of yore. But, please remember that while this is the ordinary experience, it is not the normal experience of the child of God. Now, we are to find out what the Word of God says about this matter in the sixth chapter of Romans, the eleventh to the fourteenth verses: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." That is the teaching that we need and that all of God's people everywhere throughout the world need. Listen: "For sin shall not have dominion over you: for ye are not under the law, but under grace." We are saved by grace, and we are kept by grace, and the whole Christian life from beginning to end is a miraculous life; it is all of grace; which leads me to my first proposition.

The victorious life is the normal life. I am not saying that it is the ordinary experience of the people of God, but I am saying the life of victory is the normal experience of the child of God. Defeat is abnormal. For a believer to sin is abnormal. Believers do sin, but it is not normal for a Christian, for a born-again child of God to fall into sin. Paul says: "Sin shall not have dominion over you."

Salvation is the biggest word in the Bible. It has a threefold meaning. We have a salvation adequate for the past, present, and future. There is salvation

from the guilt of sin when we turn to Christ in faith and accept Him as our Savior. There is salvation from the power of sin when we accept the Lord Jesus Christ as Lord and allow Him to control our lives. And there will be salvation from the very presence of sin when we stand in the presence of the Lord Jesus Christ in our new resurrection bodies. Oh, isn't this a wonderful salvation? Don't you think we ought to sing about it and praise God for it? God has made provision not only to save you and me from the guilt of sin in the past but from the power of sin in the present.

If you find a believer who falls into sin, who is defeated, what are you to do? The Word of God gives us very definite instruction. In Gal. 6:1, we read: "Brethren, if a man be overtaken in a fault," if you see another believer who is sinning, who has been overtaken by temptation, "ye which are spiritual are to broadcast it all over town; tell everybody about it." Do you find that in your Bible? No! All right, let us read it again. "Brethren, if a man be overtaken in a fault, ye which are spiritual go to him in a spirit of a braggadocio and say: 'You poor sap, why did you allow temptation to get the best of you?'" Is that what the Bible says? You are to do what? "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." That is the attitude of the spiritually minded believer in his relationship to a sinning brother or sister.

Now suppose you have sinned, what are you to do then? You have the very definite answer to that question in First John 1:9 — "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you

and I should give in to temptation, we are not to go with that sin on our conscience for days and weeks and months, but we are to go immediately into the presence of God and judge that sin and make a clean-cut confession of it. And the promise of God is that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In First John, the second chapter and the first verse, we read: "My little children, these things write I unto you that you keep on sinning." Is that what it says? "These things write I unto you" that you what? "Sin not." That is why the First Epistle of John is written —so that believers should be victorious Christians.

If any man sin, God has made provision for him, for that brother who has been overtaken in a fault. "If any man sin," the Lord Jesus Christ seated at the right hand of the Father is our advocate. He prays for us. I wish you would study the teaching of Paul regarding the matter of judging sin in our own lives. You know what Paul says in the eleventh chapter of First Corinthians, beginning with the thirty-first verse: "For if we would judge ourselves, we should not be judged." You sin and I sin; we go to the mourners' bench and confess our carnality and our spiritual slumber and our carelessness and our indifference and our lack of concern and our prayerlessness and our pride and our jealousy. Then we are judging ourselves. God says: "For if we would judge ourselves, we should not be judged." The person to judge me is myself, and the person to judge you is yourself. And the way to escape the judgment of God is to judge ourselves, for if we do not judge ourselves, we shall be judged by Him.

We are chastened of the Lord that we should not be condemned with the world. My friends, if we are not willing to judge ourselves, then we shall have to experience the chastening of the Lord. And the way to escape the chastening of the Lord is to judge ourselves. That is why I believe in a penitent form and a mourners' bench. That is why I believe we Christians should be willing to go to the penitent form and confess our sins of omission and of commission. But sinning is not necessary; we do not have to sin. Paul teaches us that sin shall not have dominion over you. The victorious life is the normal life, and the sinning life, as far as the believer is concerned, is abnormal.

The second truth is that the victorious life is the Christ life. It is not through our own will-power; it is not through our good resolutions; it is not through the energy of the flesh that we are kept or that we can be victorious. Most of us have been brought up under the impression that we are saved by grace. We came to Jesus and accepted Him as our Savior, we are shut up to Calvary as far as the past is concerned, and after that we are to paddle our own canoe and get along the best way we can and through our own strength and will-power. We who have tried it know we have made a dismal failure of it. The victorious life is the Christ life. Christ dwells in the heart of the believer. Christ dwells in you and in me. Paul said in Phil. 1:21: "For me to live is Christ." Someone has translated it: "For me to live is for Christ to live over again." That is what Christ wants. He wants to think through your mind and brain. He wants to speak through your lips. He wants to walk the earth with your feet. He wants to use your per-

sonality to influence and bless other lives. It is the indwelling Christ who is the secret of victory. "Christ in you, the hope of glory," said Paul in Col. 1:27. At the very center of your personality Christ dwells and works in you both to will and to do as you will let Him. "For it is God which worketh in you both to will and to do of his good pleasure," we read in Phil. 2:13.

A young man in high school was having difficulty with his mathematics. He went to the teacher and said, "I can't understand this problem. You have tried to explain it to me, but somehow I can't understand it, and I can't solve the problem." And the teacher in desperation had him try over again. It made no impression.

"Oh," he said, "if I could only get inside of your personality. If I could only think through your mind, you would see it. It would be so easy."

That is the point—Christ dwelling in you, controlling your thoughts, controlling your motives, controlling your desires, controlling your ambitions, controlling your hopes, controlling your life. He is the secret of the victorious life. The victorious life is the Christ life.

A colored brother says that a man came up to him and said rather jokingly, "I understand that you have the mastery of the devil."

"No sir," he said, "You've got that all wrong. I've got the Master of the devil."

That is the point. Thank God, that is what every one of us has who is a Christian.

A girl got up in a testimony-meeting and said: "Friends, when Satan would come to the door of my heart and knock, I would open the door and start

to argue with him and get into difficulty every time. And he would get the best of me. And now when Satan comes to the door of my heart, I turn to the Lord Jesus and say, 'Lord, will you go to the door?' And the Lord Jesus goes to the door; and when Satan sees Him, he starts to back up and says: 'Excuse me, I'm at the wrong house.' "

The Lord Jesus is able. He is our victory, and the victorious life is the Christ life. That is the truth we want to grasp.

The third thing we want to emphasize is that the victorious life is the surrendered life. In Rom. 12:1 and 2, we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies." Just think how important the body is in the sight of God! Don't speak disrespectfully of the body. Remember, this body is the temple of the Holy Ghost. What does God say? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Turn with me, please, to First Corinthians, the sixth chapter and the nineteenth and twentieth verses: "What! know ye not that your body is the temple of the Holy Ghost which is in you?" The Holy Ghost dwells in every believer. Every child of God has been baptized by the Holy Ghost into the body of Christ and is a member of that body and indwells every single believer. If any man has not the Spirit of Christ, he is none of His.

But there is a difference between having the Spirit

and being filled with the Spirit. And, therefore, Paul says to the church at Ephesus: "Be ye filled with the Spirit." The body is the temple of the Holy Ghost; and the body is God's property; and you are the steward; the body is the sanctuary of the Holy Ghost and is to be set apart for God—every talent, every ability, your intellect, your time. Yes, everything is to be placed at God's disposal. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price." Jesus went to Calvary, shed His blood, His hands pierced with nails, His heart broken in death. He went through all of that for you and me. That should make it easy to say, "I turn all over to God," and to surrender everything to Him. Therefore, glorify God in your body. That is the question you and I should ask in every problem that we face — Does this course of action glorify God? Does this habit glorify God? Does this attitude of mind glorify God? Does this decision glorify God? That is the supreme question. Is God glorified? The victorious life is a surrendered life.

Perhaps there is someone who is saying: "I wish I could say, 'I surrender all,' but I can't say it."

In a church in Philadelphia, the pastor read the report of a famous Bible conference where the Spirit was working, and in which teachers were faithfully teaching and preaching the truth and souls were edified and blessed and lifted up to higher ground. F. B. Meyer had said in this conference: "If you are not willing, will you not say to the Lord, 'I am willing to be made willing'?" The pastor was willing to make that prayer and consequently entered into the victorious life. And that is all I ask of you. If you can't say,

"I am willing to surrender all," will you say, "Lord, I am willing to be made willing"?

A young man had been in a victorious life conference. He had heard the speaker say over and over again, "Let God have His way." He went home and took a pair of shears and cut out the letter "L" and "e" and "t" and then the letter "G" and "o" and "d," and pinned those letters on the wall. When he went to bed, he repeated the words: "Let God, let God." When he awoke in the morning, he repeated the words again: "Let God," but somehow he didn't get to the place of victory. When he came home one night he discovered one of the letters had dropped, and there were two words still, but this was the statement: "Let Go!" And he said, "Lord, I see it now." Let go right now, and let God have His way in your life. That is what God wants. You don't have to agonize yourself into this experience. You don't have to overcome God's reluctance. We have to overcome our own reluctance, our own unwillingness. It is a life of surrender, not struggle.

You know how easy it is to float—if you know how. It is the easiest thing in the world. Just make a pillow and a bed out of the water and rest on the water. That is the way with the victorious life. It is to float by faith on the sea of God's grace. It is not through our energy or power.

A tight-rope walker had a wire stretched across the Niagara Falls from the Canadian side to the American side. At this dizzy height, he crossed the Niagara. He felt the spray kissing his cheeks and heard the roar like the roar of a cannon. He got across in safety. Then he asked for a volunteer who would be willing to ride on his shoulders when he crossed the wire

again. At last there was one man who volunteered. Then the tight-rope walker said, "Remember, please, I am the captain of this expedition, and you are to give yourself entirely to me. When I sway to the right, you sway to the right. When I sway to the left, you sway to the left. And, remember, there is only one mind at work and only one personality that is functioning. I am the captain, and I will get you across in safety."

Do you see the point, my friends? It is just for us to commit ourselves entirely to Christ and let Him work in us and through us. Isn't that glorious? Isn't that wonderful? It is all of grace. Thank God, the victorious life is a life of faith. That is the fourth truth that we emphasize. In I John 5:4, we read: "This is the victory that overcometh the world, even our faith." You know, we don't emphasize the importance of faith half enough. Wouldn't it be interesting to go through the Bible and underscore the words "faith" and "believe" and "trust" every time these synonyms occur and find out the great place that faith has in the purpose and program of God? Abraham was a man of faith, and God honored him because of his faith. Jesus prayed for Peter. He said: "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." That is what Jesus is interested in. He doesn't want your faith to fail. And I am glad to know that Jesus is praying for me that my faith will not fail. "I have prayed for thee, that thy faith fail not." Faith honors God. Hudson Taylor said, "Reckon on God's faithfulness." Dare to trust the faithful God. Remember, God is still on His throne. God is still the miracle-working God,

and He can perform a miracle in your life. That is what the victorious life is—a miracle that God performs day by day, hour by hour, moment by moment. Yes—reckon on God's faithfulness.

Paul, you remember, had a thorn in the flesh, and he wanted to be delivered. He asked the Lord three times to take that thorn away. The Lord answered him definitely. "No, Paul, I won't take the thorn away. But, remember, my grace is sufficient for thee" —not only was, not only shall be, but *is*: "My grace *is* sufficient for thee." I am thankful for present grace; not only just for grace for the past, but grace for the present moment. "My grace is sufficient for thee." Yes, the victorious life is a life of faith. Will you take it by faith?

A little girl went to a victorious-life conference and grasped the message. It is so simple that a child can grasp it. She went home and somehow placed herself where her mother could hear her and see her, although the daughter didn't know her mother was near. She got down on her knees and said, "Lord Jesus, I have just heard that you want to come in and live in my heart. Cleanse my heart so that it will be a fit place for you to live in, and then, Lord, come in." She waited for a moment, and then said, "He is in, He is in." She just took Him by faith. Wasn't that beautiful? That is how simple it is. You don't have to agonize over it. You just accept Christ as Lord.

The victorious life, in the fifth place, is a joyous life. There are some people who have a misconception regarding the Christian life. They think you have to have a long face and you have to be as sour as vinegar and some are almost impossible for people

to get along with. I would rather be a janitor in a sunshine factory than manager of a vinegar factory. The victorious life is a life of joy. Thank God, the joy-bells start to ring in your heart when Christ is upon the throne. Then you know something about the joy of the Lord. The joy of the Lord is your strength. Some people talk as if it were weakness. The joy of the Lord is your strength. Rejoice in the Lord on Sundays? Rejoice in the Lord once in awhile? "Rejoice in the Lord always." That is the privilege, and that is the duty of the child of God. The victorious life is the life of joy.

And listen! You are not under the circumstances. You have heard of folks saying when you meet them, "How are you, brother?"

"Oh, I am getting along pretty well under the circumstances."

Well, who put you under the circumstances? You don't have to be under the circumstances. You can be over the circumstances, thank God. The victorious life is the joyous life.

Do you know that worry is a sin and that it must be confessed just like any other sin? You and I have no right to worry, and you need deliverance from the sin of worry just as you need deliverance from any other sin. The victorious life is the care-free life. The victorious life is the joyous life, the buoyant life, the life that inspires and lifts and helps and blesses and encourages. It makes you a blessing to others.

In the sixth place, the victorious life is the Spirit-filled life. "Be filled with the Spirit" (Eph. 5:18).

Paul describes the fruit of the Spirit. He describes how a Christian lives who is filled with the Spirit. "The fruit of the Spirit"—notice it is in the

singular. It says "The fruit." You cannot have three of these nine graces. They are the fruit of the Spirit —not the fruit of good resolutions, not the fruit of will-power, nor the fruit of good works. It is the fruit of the Spirit, the fruit produced by the Holy Spirit when He dwells in His fulness in the life. "The fruit of the Spirit is love." You can love folk when you are filled with the Holy Ghost. You can love your enemies. You may not like them very much, but you can love them. Love means good-will, and you can have good-will toward everybody when the Spirit of God dwells in you. You may not be enthusiastic about having them for neighbors, but you can wish them well. You can have good-will toward them. Love is the fruit of the Spirit.

The second fruit of the Spirit is sadness, moroseness, sorrow? No! "Joy." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Isn't that a desirable cluster of fruit? It is produced by the Holy Ghost when He lives in His fulness in our hearts and in our lives. "And they that are Christ's have crucified the flesh with the affections and lusts."

How are we going to enter into this thing? That is the thing you are interested in. In Keswick, they state it this way: "It is a crisis experience that leads to a process." When you come to a place of crisis in your life—when you are at the end of your own resources, absolutely bankrupt — "in me dwelleth no good thing"—absolutely shut up to the Holy Ghost, recognizing that only He can give power and energy and strength to live a life for God and you have come to the place of yielding yourself wholly to God,

unreservedly, then the Holy Ghost will come in His fulness.

The seventh truth we are dealing with is that the victorious life is a life of service. It is practical. It doesn't make you live on an island in the ocean apart from your fellow-man, not even in the house by the side of the road to be a friend of man, but it makes you go right out into the road and show your friendship to your fellow-man. You can be a blessing when you are victorious. The Bible becomes a new Book. You love to pray, you love souls, yes, you have power and you have boldness. You can pray prevailingly, and you can win souls for Jesus Christ. Thank God, this is all for us; not only for the preacher—it is for the deacon, and the trustee, and the elder, and the Sunday-school teacher, and for every one of us, whether forty or over or in early childhood. It is for the wife, for the child, for the mother, father, sister, son, daughter, brother. It is for the student. It is for every one of us if we just pay the price—a whole-hearted surrender of our lives to God.

A tall, slender boy came to a famous cathedral in the old world. This cathedral had a very fine organ. He went to the custodian, an elderly gentleman, and asked him for the key that he might have the privilege of playing on the instrument. The custodian objected at first and wouldn't give up the key. The young man was persistent and at last the old gentleman gave in to his persistence. The young man took the key and opened the manual of the organ, turned on the power, drew out some stops, and started to play. First he produced soft music, and you could hear the sighing of the wind and somehow you were kissed by the breath of the summer breeze. Then the rain commenced to

fall on the housetops. Then the storm began to rage, the thunder rolled, and the lightning flashed. Then it was quiet again. The birds commenced to sing. The custodian was thrilled by the beautiful music produced by the artist at the organ. He rushed up to him and asked, "What is your name?"

The answer was, "Felix Mendelssohn."

"Oh," said the custodian, "the master was here and wanted a key, and I almost refused him the use of the organ."

Listen! Have you refused the key of the organ to the Master? Your personality is like a pipe organ. There is wonderful, beautiful music in your personality if the Master gets hold of the key so He can play upon that instrument. He will produce harmony; He will produce beauty; He will produce glory and praise and all your life will be fragrant and the perfume will bring joy to those who surround you. And you will go through life as one who blesses mankind. Therefore, will you turn the key over to the Master now?

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